

AN
EXPOSITION
of the Creede, the Lords
Prayer, the tenne Com-
mandements, and the
Sacraments.

Catechetically Composed
BY
JOHN BRISTOVV, Minister
of the Word of God.

2 Tim. 1. 13.

*Hold fast the forme of sound words, which thou
hast heard of me, in faith and love which is in
Christ Iesus.*



LONDON,
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the Swanne, 1627.

NOTION

and





To the Congregation
or Inhabitants of Charle-
wood in Surry, Grace and
Peace be multiplied,



Seeing that Catechi-
zing is very profita-
ble, not onely when
it is used by the Mi-
nister in the publike
assembly of the Church, but also
by Parents and Householders pri-
uately in their families; I haue
written this little Booke, to bee
some helpe to you, in making use
of it in your families. I pray you
consider these weighty arguments
and reasons, that shew the neces-
sity of Catechizing, whereof some
haue relation to God, some to the

The Epistle.

persons to Catechize, and to bee Catechised.

Concerning God, first, his
a Exod. 12.27 commandement a; secondly, his
& 13. 8. 14. example, who briefly deliuered the
Deut. 6. 7. whole Law and Gospell b; third-
Prov. 22. 6. ly, it is a meane to preserue the
Ephes. 6. 4. worship of God pure: this being
b Exod. 20. 39. neglected after Iosiah, Religion
Mat. 22. 37.38. decayed very much. This is one
Gen. 3. 15. meane to purge out the leauen of
& 17. 7. Papistry and other errours, and
that if heretikes come among vs,
they may be remoued or reclai-
med. Papists say in their Cate-
chisme of Trent, that wee haue
gotten ground of them by Cate-
chizing. Let vs take heed that we
lose it not againe by omission
thereof: fourthly, this is a meane
to inlarge Gods Kingdome, and
we ought to restore backe againe,
and to consecrate to God, the
children which we haue receiued
of him.

Concer-

The Epistle.

Concerning the persons to Catechize, first, we haue the examples of Adam, Abraham, Iosuah, and the Apostles, and so was Timothy trained up; and since in ecclesiasticall histories it doth appeare, Catechizing to haue beene vsed by the people of God in the time of Orogen, Socrates, &c. Secodly, they haue the charge of them that are committed to them, and must answer for them. Moreouer, they are bound to bee able, and to imploy their talents for the good of others: thirdly, they shall receiue ioy by the successe of such labour, when God shall be glorified, the Church and Common-wealth receiue benefit, and themselves haue diligent and faithfull seruice performed: fourthly, the grieve and woe they sustaine by the wickednesse of inferiours, furthered or not hindered by them.

Gen. 4.
& 8. 19.
Ios. 24. 15.
Heb. 6. 1. 2.
2 Tim. 3. 15.

AA. 10. 16.
Col. 3. 16.

1 Cor. 3. 8.

The Epistle.

Concerning the persons to bee Catechized, first, hereby their memory may be helped, when fundamentall points are briefly set downe, and they may haue therby some meanes to know their duties to God and men, as they conuanted in Baptisme: secondly, hereby they may the better be fitted to receiue the Lords Supper: thirdly, their health and saluation is hereby procured: fourthly, many miseries, yea besides the rest, damnation will bee the portion of them that remaine ignorant and vnrformed, for man is borne like a wilde Asses colt, rude and unruly, or like a field untilled, so as hee must by teaching be fitted for good duties. Know also, that not onely children, but such as bee of moe yeeres, may receiue profit by Catechizing. For some haue not spent their youth so profitably, as to bee plentifully indued with know-

The Epistle.

knowledge as they are, which are
 said to haue the spirit powred up- Act. 2. 17.
 on them, but haue neede of a
 guide, euen in fundamentall
 points, and are but babes, and Heb. 5. 12. 13. 14
 haue need of milk; yea, & it is pro-
 fitable to men that are already in-
 dued with knowledge and sound Rom. 15. 4.
 iudgement, to bee stirred up and 2 Pet. 1. 12.
 pricked forward; yea, the Apostles & 3. 1. 2.
 doe write of fundamentall points
 (among other things) to such
 Churches as did know the truth,
 and were full of knowledge and of
 pure mindes. Finally, bee carefull Iob 28. 18.
 so to know, as to practise, what Iam. 3. 13. 15. 17
 you see to be reuealed in the Word Ephes. 4. 21. 22
 of God, so shall you bee renued in 24.
 knowledge after the image of Esa 11. 9.
 God, and shall grow in knowledge Prov. 18. 4.
 more and more, and be filled there-
 with, as God hath promised, and
 be in wisdom as a flowing brook,
 that cannot bee drawne dry: and
 be preserved from sinne that is to
 death,

The Epistle.

death, and bee like builders building upon a rocke. This let vs doe, and wee shall giue up our accounts with ioy together, and so I commend you to God, and to the word of his grace, which is able to build you up, and to giue you inheritance among all them that be sanctified.

Acts 10. 32.

Yours in all Christian

duties most ready,

John Bristow.



An Exposition of the Creede, the Lords Prayer, the tenne Commandements, and the Sacraments.

Question.



What is God?

Ans. God is a
spiritual essence^a,
most holy^b, mer-
cifull^c, iust^d, onely
wise, eternall, al-
mighty^e, incompre-

hensible^f, vnchangeable^g, perfect^h,
blessedⁱ, glorious^k.

Q. How many Gods are there?

A. There is but one GOD^l,
which is distinguished into three
persons^m, the Father, the Sonne,
and the holy Ghost.

^a Io^hn 4. 24.
^b Exod. 3. 14.
^c Ela. 6. 3.
^d Micah 7. 18.
^e Psal. 11. 7.
^f 1 Tim. 1. 17.
^g Psal. 139.
^h Iames 1. 17.
ⁱ Gen. 17. 1.
^j Job 37. 16.
^k Mat. 5. 48.
^l 1 Tim. 6. 15.
^m Heb. 1. 3.
ⁿ Deut. 6. 4.
^o 1 Iohn 5. 7.

Quest. Mat. 28. 19.

A short Catechisme,

Q. What is God the Father?

A. The first person in the Trinity, from euerlasting begetting the Sonne, and sending forth the holy Ghost.

n Iohn 1. 14.
Rom. 8. 11.

Q. What is God the Sonne?

A. The second person in the Trinity, begotten of the Father, and sending forth the holy Ghost.

s Iohn 1. 18.
p Rom. 8. 9.

Q. What is God the holy Ghost?

A. The third person in the Trinity, proceeding from the Father, and the Sonne.

q Iohn 15. 26.

Q. What are the workes of God?

A. First, the creation of the world: Secondly, the vpholding and gouerning thereof by his prouidence.

Psal. 124. 8
Rom. 11. 36.

Q. Wherefore did God make you?

A. To serue and glorifie him.

7 Deut. 32. 18.
Rev. 4. 11.

Q. In what estate did God make you at the first in Adam?

A. After his owne image, consisting especially in righteousness and true holinesse.

s Gen. 1. 26.
Ecc. 7. 29.
Ephes. 4. 24.

Q. Did mankinde continue in that excellent estate wherein they were created?

A.

r? **A.** No, but lost it by the intise-
ment of the deuill, and their owne
eggeting wilfull disobedience, eating the for-
orth the bidden fruit^t, and by *Adams* fall, all ^z Gen. 3. 2.
men are conceiued and borne in ² Cor. 11. 3.
sinne^u, and subiect to all miseries in
in the this life^x, and in the end of this life, ^u Rom. 5. 12.
Father^o, to death^y, and to hell fire euer ^{Eph. 2. 1, 2, 3.}
Ghost^p after^z. ^x Deut. 27. 26
& 28. 15.

Ghost? **Q.** How dost thou hope to be saued
the Tri- from such miseries?
e Father ^y Rom. 6. 23.
^z Luke 16. 26.
Mat. 25. 46.

f God? **A.** Onely by Iesus Christ, by
of the faith beleeuing in him^a. ^a Gal. 3. 13.

holding **Q.** Is it for the worthinesse of faith
is prou- that we are saued?

ke you t **A.** No, but onely for the wor-
him^z. thinesse of Iesus Christ, vpon whom
God make Sonne of God^c, and he is both God
and man; as God hee is an eternall
ge, con- spirituall being, (as the Father and
oufnesse the holy Ghost be) but as man, hee
consisteth of a reasonable soule and
e in the humane flesh^d. ^d Iohn 1. 14.

were cro **Q.** What is Iesus Christ?
A. Hee is the onely begotten
Sonne of God^c, and he is both God
and man; as God hee is an eternall
ge, con- spirituall being, (as the Father and
oufnesse the holy Ghost be) but as man, hee
consisteth of a reasonable soule and
e in the humane flesh^d. ^d Iohn 1. 14.

*Q. Why was it needfull that hee
should be man?
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- e* Rom. 3. 26. *f* Lev. 25. 49. *g* Heb. 2. 17. *h* 4. 15. *i* Heb. 2. 10, 11
- A.* First, because man had sinned, and therefore suffering in the nature which had sinned, he might satisfie, and God bee iust in forgiving ^e, and to be a redeeming kinsman according to the law, where kinsman might ransom out of slavery ^f. Secondly, that hee might comfort vs from experience in his owne flesh ^g. Thirdly, that he might sanctifie our nature, as hee that leadeth to glory, and they that are lead, so he that sanctifieth, and they that are sanctified, must both bee of one nature ^h.

Q. Why was it needfull that he should be God?

- A.* First, to sustaine and uphold the manhood to overcome and vanquish death. Secondly, to merite, and to make his suffering satisfactory ^k, and to renew the image of God in vs ^l; and therefore although Christ suffered but for a short time, it is more then if all men had suffered for cuer ^m.
- k* Acts 20. 28 *l* 1 Cor. 1. 30 *m* Heb. 9. 14 *n* 1 Tim. 2. 6.

Q. Shall all men be saved by Christ?

A. No, but few in comparison

ion.

A short Catechisme,

5

had finⁿ of them that perishⁿ.

Mat. 7. 13, 14.

Q. Who shall be saved by him, or
how can any be partakers of Christ and
his merits?

A. Onely true beleeuers shall be
savedⁿ, and faith is that by which
they apprehend and apply Christ,
with all his merits to themselves.

John 3. 18, 36
Acts 13. 48
& 16. 31

Q. What is faith?

A. A grace of God ^p, wrought
by the Gospell^q, whereby a beleuer
hath some knowledge of the things
contained in the whole written
Word of God^r, and doth consent
to them to bee true and good^s, and
doth apply the promises therein con-
tained to himselfe in particular^t.

Eph. 2. 8.
John 6. 29.
q Ro. 10. 14, 15
Gal. 3. 2, 12.

r 1 Tim. 2. 4.
s Rom. 7. 16.

t John 1. 12
Iob 19. 25.
Iohr 20. 28, 29
Gal. 3. 20.

Q. Where is the summe of things to
beleeued contained?

A. In the Creede commonly
called the Apostles Creede, which
is grounded vpon the Scriptures.

Q. What is that Creede?

A. I beleue in God, &c.

Q. How many Articles bee in the
Creede?

A. Twelue.

Q. Which is the first?

A.

A short Catechisme,

A. I belecue in God the Father Almighty, maker of heauen and earth.

Q. What meanest thou hereby?

A. I belecue that God the Father made the world, and all things therein^u, and gouerneth the same by his almighty power^x.

Q. What is the second Article?

A. And in Iesus Christ his only begotten Sonne our Lord.

Q. What dost thou meane hereby?

A. I beleue that the second person in the Trinity, is Iesus, because he saue his people from their sins, and Christ, because anointed, that is, set apart of God, according to both his natures, and filled with graces, as man^u, to be a Prophet to teach the Church by his Word and Spirit^a, also to be a Priest to offer himselfe a sacrifice, and to make intercession for vs^b, and a King to gouerne and protect vs, and to destroy his and our enemies^c; and his only Sonne, because hee is onely begotten of the Father, by eternall generation^d; and our Lord, because

^u 1 Cor. 8. 6.

^x Acts 4. 24

^u Heb. 1. 3

Acts 17. 28

Mat. 10. 29.

^y Mat. 1. 21.

^z Psal. 45. 7.

^a Esa. 61. 1.

Iohn 6. 45.

Mat. 3. 17.

^b Heb. 7. 21. 24

25, 26, 27.

^c Luke 1. 33.

^d Iohn 1. 14.

with a larger Exposition.

7

He hath redeemed vs.

e Rom. 14. 9.

Q. What is Redemption?

A. The ransoming of the elect out of the captiuitie of sinne, death, and the Deuill, by the precious blood of Christ, paid to his Father, and forcibly vanquishing our spiritual enemies.

Q. What is the third Article?

A. Which was conceived by the Holy Ghost, borne of the Virgin Mary.

Q. What meanest thou hereby?

A. That Iesus Christ was not conceived as other men, but that his humane nature was miraculously made, and sanctified by the holy Ghost^f, in the wombe of the Virgin Mary, and so vnited to his Godhead, and then afterward in the ordinary time of trauell, according to the course of nature, he was borne after the manner of men, yet without sinne^h.

f Luke 1. 35.

g Luke 2. 6. 7.
h Heb. 2. 15.

Q. What is the fourth Article?

A. Hee suffered vnder Pontius Pilate, was crucified, dead and buried, he descended into hell.

Q.

*A short Catechisme,**Q. What meanest thou hereby?**A.* Christ was for our sakes arraigned before an earthly Iudge *Pontius Pilate*, who giuing sentence against him, his hands and feet were*1* Ioh. 19. 18, 16 nailed to a Crosse¹, hee was put to death, and suffered not onely paine*2* Mat. 26. 38, 39 & 27. 46. 50. in his body, but sorrow in his soule^k before his death: his body was also*3* Mat. 27. 59. 60 buried¹, and for part of three daies he was held captiue of death, and in the state of the dead, and did victoriously triumph ouer the Deuill, and destroy the enemies of our saluation^m.*m* Eph. 4. 9.*&* 2. 14. 15.*Q. What is the fift Article?**A.* The third day hee rose againe from the dead.*Q. What meanest thou hereby?**A.* The same body of Christ that was dead, and laid in the graue, was by his diuine power raised to life, and the same soule that was in it before, was brought into it againeⁿ.*n* Mat. 28. 6*Acts* 10. 40.*Q. What is the sixt Article?**A.* He ascended into heauen, and sitteth at the right hand of God the Father Almighty.*Q.*

with a larger Exposition.

Q. What is meant by his ascension into heauen?

A. Christ, forty dayes after his resurrection in the sight of his Disciples, was in soule and body, together taken out of this world into the highest heauen.

o Iohn 20. 17.

Q. What is meant by his sitting at the right hand of God?

Luke 24. 51.

Acts 1. 10, 11.

A. The glory and power of gouernement which Christ had as mediator when hee ascended into heauen, which shall continue vntill the end of the world; for properly God the Father hath not right hand, or left hand, as being a spirit.

Psal. 110. 1.

Eph. 1. 20.

Phil. 2. 9.

Mat. 26. 67.

Q. What is the intercession of Christ?

A. First, hee appeareth and presenteth himselfe to his Father in his person and merits, as the publike person of the elect that shall belecue on him. Secondly, hee willeth that his Father would accept vs and our seruice through him, and that not with teares, vocall prayers, or kneeling, as when he was vpon the earth, but in high glory.

q Heb. 9. 24.

& 10. 12. 14.

r Iohn 17. 24.

& 16. 23, 24. 27.

B

Q. What

*A short Catechisme,**Q. What is the seventh Article?**A.* From thence he shall come to iudge the quicke and the dead.*Q. What meanest thou hereby?**A.* I belecue that at the end of the world, Christ will come to iudge such as be dead before the last day and such as then shall be alive, absolving the godly, and condemning the wicked.

s Mat. 25. 32, 33

Acts 10. 42.

2 Thes. 4. 16. 17

*Q. What is the eight Article?**A.* I beleue in the holy Ghost.*Q. What is meant thereby?**A.* I ought to beleue that the third person in the Trinity is true God^t, proceeding from the Father and the Sonne^u, and that hee worketh from the Father & the Sonne and by himselfe immediately, spirituall graces in the faithfull, and particularly in my selfe^x.

t Ef. 6. 9. 10.

Acts 28. 25, 26.

& 5. 3. 11.

u Iohn 5. 26.

& 16. 14.

x 1 Cor. 6. 11.

& 12. 11.

*Q. What are some graces of the holy Ghost giuen onely to the elect?**A.* First, giuing to a beleuer knowledge of his effectuall calling and iustification^y. Secondly, Regeneration & Sanctification, to which may be annexed Repentance

y Ef. 5. 3. 11.

1 Iohn. 4. 16.

& 5. 19. 20.

2 Iohn 3. 5.

Thirdly

icle?
come to
ad.
reby?
e end of
to iudge
last day,
ef, absol-
emning

Thirdly, gouernment by counsell ^a, ^a Rom. 9. 14.
making a man to see his way, and ^b Psal. 73. 23, 24.
by motion ^b, inclining him, and by ^b 1. L. 30. 21.
confirmation ^c. Fourthly, comfort ^d, ^c Hos. 2. 14.
Fifthly, praier with reuerence, confi- ^e Ezek. 36. 27.
dence, and effectuell feruency, not ^f Ef. 3. 1. 2.
onely for heauen, but also for ^d Psal. 45. 7.
grace ^e. ^e John 15. 26.
^f Zach. 12. 10.
^g Luke 11. 13.

Q. What is vocation or effectmall calling?

le?
Ghost.
?
that the
is true
e Father
hee wor-
e Sonne
ly, spiri-
and par-
of the bo-
t?

A. A worke of God ^f, separating ^f Iude 1:
the elect from the world ^g, giuing ^g Eph. 2. 19.
Christ to them ^h, & them to Christ, ^b Iohn 3. 16.
whereby they haue vnion and com- ⁱ Iohn 17. 6.
munion with him ^k. ^k Eph. 4. 15. 16.

Q. What is Iustification?

beleueer
l calling
y, Rege-
to which
ntance
Thirldly

A. A worke of the whole Trini-
ty, iudicially acquitting the faithfull
from all their sinnes, through the
sufferings of Christ, and accepting
them to eternall life, through the
imputation of his holinesse and obe-
dience ^l.

^l Rom. 8. 33. 34
& 4. 6. 7.
& 5. 18.

Q. What is Sanctification?

A. A worke of the whole Trini-
ty, whereby a beleueer hath his sins
mortified, and inherent holinesse
wrought throughout the whole
man ^m.

^m Ezek 36. 26.
ⁿ Iuel. 5. 23.
Rom. 6. 4. 5.

B 2

Q. What

*A short Catechisme,**Q. What is Repentance?*

n Luke 9. 6.
 Marke 6. 12.
 o 2 Cor. 7. 10.
 p Acts 26. 20.
 Luke 24. 47.
 Ezech. 18. 30.
 Neh. 10. 28.

A. A grace of God wrought by the Gospelⁿ, whereby a beleeuing sinner so humbleth himself for al his sinnes^o, that he turneth from them to righteousness^p.

Q. What is the ninth Article?

A. I beleue the holy Catholik Church, the communion of Saints.

Q. What is the Church?

g Iohn 10. 16.
 Acts 20. 28.
 Heb. 12. 22, 23.
 Acts 2. 29.
 r 1 Cor. 1. 2
 2 Pet. 3. 13.
 Heb. 12. 23.

A. The whole company of Gods people, chosen and effectually called out of the world, both such as be on earth and in heauen^q.

Q. Why is the Church said to be holy?

A. r Because of Christs righteousness imputed to it, and also because of inherent holinesse begun in the Church militant, and perfect in the triumphant.

Q. Why is the Church called Catholike or vniuersall?

s Psal. 102. vlt.

A. First, in respect of time, because it hath beene in all ages^t. Secondly, in respect of persons, consisting of some of all sorts and degrees, rich and poore^t, &c. Thirdly, in respect

t 1 Tim. 2. 4.

respect of placeⁿ, because it hath ^u AAs 10. 34, 39
beene gathered out of al parts of the ^{John 11. 52}
earth, succeßiuelly, although not all ^{Rev. 5. 9. 10.}
at one time. ^{Gal. 3. 28.}

Q. What is meant by communion of Saints?

A. Saints be holy people, whether
living^x or dead^y. Communion sig- ^{x 1 Cor. 14. 33}
nifieth the fellowship they haue ^{y Psal. 16. 3. 7.}
both with Christ the head^z, and ^{z Psal. 73. 26.}
one member with another, by loue ^{1 Iohn 1. 3. 7.}
and the fruits thereof^a. ^{Eph. 4. 3, 4, 5, 6.}
^{& 5. 32.}

Q. What is the tenth Article?

A. I beleue the forgiuenesse of ^{1 Cor. 1. 9.}
sinnes. ^{a AAs 4. 32.}
^{Phil. 3. 20}

Q. What is meant thereby?

A. I beleue, that through the
suffering of Christ, the guilt of sinne
binding to punishment, is taken a-
way from the true members of the
Church^b.

^{b Psal. 32. 5.}

Q. What is the eleuenth Article?

A. I beleue the resurrection of ^{Ezek. 18. 23.}
the body. ^{Mich. 7. 19.}
^{1 Iohn 1. 7.}

Q. What is meant thereby?

A. Euery beleuer ought to be-
leue, that the bodies of all that haue
beene dead from the beginning of

the world, to the end thereof, shall
haue their soules vnited to them,
and liue againe ^c.

^c Iohn 5. 28, 29

Iob 19. 25.

1 Cor. 15. 22.

Q. What is the twelfth Article?

A. I belecue the life euerlasting

Q. What is meant hereby?

A. The bodies & soules of Gods
people being vnited againe, the god-
ly shall haue euerlasting blessednesse,
and the wicked endlesse torment ^d.

^d Dan. 12. 2.

Phil. 3. 21.

Mat 25. 46.

*Q. Is there required no more but an
historically profession of these twelue Ar-
ticles?*

A. I ought to haue a particular
faith, to belecue God the Father to
be my Father, God the Sonne my
Redeemer, God the holy Ghost my
Sanctifier, and that I am a member
of the Catholike Church, and that
remission of sinnes, the resurrection
of the body, and life euerlasting, be-
long not only to other of Gods peo-
ple, but in particular to my selfe ^e.

^e Iames 2. 19

Iohn 20. 28

Iob 19. 25.

Luke 1. 47.

G l. 2. 20.

^f Ephes. 2. 10.

Tit. 3. 14

*Q. Are not good workes required of
vs, as well as faith?*

A. Yes ^f.

Q. What is a good worke?

A. That which is done in obedi-
ence

ence and honour of God^h, by the vertue of Christⁱ, out of the knowledge of his will, with faith of acceptance of the person and seruice^k.

g Mich. 6.8.

Deut. 12.32

h Mat. 5.16.

i Cor. 10.31

j Iohn 15.

k Heb. 11.6.

Q. What are some particular good workes?

A. Both duties to God immediately, as loue, feare, humility, patience, zeale, prayers, sanctifying the Lords day, &c. and duties to men to bee performed for conscience of Gods commandement, as mercy, righteousness, temperance, chastity, contentation, modesty, and diligence in a mans own particular calling.

Q. Where is the summe of good workes briefly set downe?

A. In the ten Commandements Ex. 20.1. to 13. of the morall law.

Q. What is the first Commandement?

A. I am the Lord thy God, &c. Thou shalt haue none other Gods before me.

Q. What is briefly the summe and scope of the first Commandement, and what bee some of the duties commanded therein?

B 4

A. That

A. That we haue & choose the true God onely for our God, giuing him inward worship, as first, to know God

1 Chron. 28. 9 aright ^l; secondly, to trust onely in
2 Chro. 20. 20 him ^m; thirdly, to loue him aboue
3 Deut. 6. 5. all ⁿ; fourthly, to feare him aboue
4 Deut. 6. 13. all ^o; fifthly, to bee patient in afflictions ^p; sixthly, to humble our selues
5 Psal. 39. 9 before him ^q; seuenthly, to call vpon
6 Micah 9. 8 him with our heart ^r; eightly, zeale ^s;
7 Psal. 50. 15 ninthly, inward obedience ^t.
8 Psal. 69. 9
9 Deut. 28. 1

Q. What be some of the sinnes forbidden in the first Commandement?

A. First, ignorance and false opinions concerning the true God ^u.
 Secondly, distrust, presumption, and trust in creatures ^x. Thirdly, harred of God ^y, counterfeit loue of God ^z, and immoderate loue of riches and other creatures ^a. Fourthly, carnall security ^b, seruile ^c, carnall ^d, and idolatrous feare ^e. Fifthly, pride against God ^f, and fained humility ^g. Sixthly, impatience in afflictions ^h. Seuenthly, omission of inward prayer and thankfulness to God ⁱ. Eightly, lukewarmenesse, and erring zeale ^k.
 Ninthly, inward disobedience to God ^l.
Q. What

u Hof. 4. 1. 6
x Deut. 29. 19
y Psal. 78. 22
z Rom. 8. 7
a 2 Tim. 3. 5
b Eph. 5. 4
c 2 Tim. 3. 4
d Prov. 28. 14.
e 1 Iohn 4. 18.
f Esa. 7. 2
g Jer. 10. 5
h Es. 10. 12
i 1 King. 21. 39
j 2 King. 6. 33.
k Psal. 14. 4.
l Deut. 8. 11
m Rev. 3. 15, 16
n Rom. 10. 2
o Es. 30. 1

Q. What is the second Commandment?

A. Thou shalt not make to thy selfe, &c.

Q. What is the summe of the second Commandment, and what bee some of the duties commanded therein?

A. In generall to inioyne vs solemnly to performe outward worship to God^m, and in particular, first, ^{m Deut. 12. 30} to worship God by such means, and ^{31, 32} after such manner as he hath prescribed in his Word, as by the Ministry of his Wordⁿ, Prayer^o, Sacra- ^{n & 5. 28, 29} ments, Discipline^p, and lawfull ^{Eph. 4. 11, 12} swearing^q; secondly, to vse decent ^{o Acts 2. 42} rites^t; thirdly, & fit gesture in Gods ^{p Matt. 18. 15} worship^f; fourthly, to vse such helps ^{q Deut. 6. 13} thereunto as God hath appointed, ^{r 1 Cor. 14. 40} as fasting^t, vowes^u, and preparation ^{s Neh. 8. 6} for preaching by education and ^{Psal. 141. 2} maintenance^x, and good company. ^{t Joel 2. 12. 17} ^{u Psal 119. 106} ^{x 2 Kings 4. 38}

Q. What be some of the sinnes forbidden in the second Commandment? ^{Deut. 12. 19} ^{Gal 6. 6, 7}

A. First, to make images of God^y, ^{y Deut. 4. 15, 16} secondly, images of creatures religiously vsed^z; thirdly, humane inuen- ^{z Hab. 2. 18}

tions

a Mat. 15. 9*b* Heb. 10. 25*c* Rev. 19. 10*d* Mal. 2. 17*2* Chron. 19. 2*f* Eſ. 8. 13

Mat. 5. 16

g Deut. 28. 58,
59.*h* Eſa. 66. 2*2* Theſ. 3. 1, 2*3* Prov. 15. 8*1* Tim. 2. 8*4* 1 Cor 11. 28.*l* Jer. 4. 2*m* Eccl. 5. 3, 4*n* Rom. 1. 20*o* 1 Tim. 4. 4, 5

Pſal. 116. 12, 13

Iob 1. 21

p Pſal. 50. 21.

Iob 1. 3

Ezed. 5. 2

tions and traditions made parts of
Gods worship^a; fourthly, neglect of
Gods outward worship^b; fifthly, id-
ring and calling vpon creatures
sixtly, vnlawfull ſociety with idola-
ters^d.

Q. What is the third Commandment?

A. Thou shalt not take the name of the Lord, &c.

Q. What is the summe of the third Commandment, and what bee some of the duties commanded therein?

A. In generall to glorifie God in our liues^f, in particular in our thoughts, words, & deeds, reuerently to vse first, Gods titles; as God Lord, Almighty &c; secondly, his religion, as the Word^h, Prayerⁱ, Sacraments^k, oath^l and vowes^m; thirdly, his workes of creationⁿ, and providence in iudgements and mercies^o.

Q. What bee some of the finnes forbidden in the third Commandment?

A. First, vnreuerent thoughts and words about Gods titles^p; secondly, concerning religious duties,
abu-

abusing them by making iests and
 charmes of the Scriptures^q, and by ^q Deut. 18. 10,
 praying and receiving the Sacra- 11
 ments vnpreparedly^r, and by swea- ^r Psal. 50. 16, 17
 ring falsly^s and vainely^t, and louing ^s Esa. 66. 3
 such oathes; and by vowes forced, ^t Mal. 3. 5.
 and hypocriticall, and to doeth things ^u Math. 5. 37
 vnlawfull^u, and by liuing wickedly ^v James 5. 12
 in the profession of religion^x; third- ^w Acts 23. 12
 ly, concerning the creatures, to dis- ^x 1 Cor. 7. 19
 praise them^y, and abuse them by for- ^y Rom. 2. 24
 ceiy^z, riotoulnesse^a, and vnthanke- ^z El 45. 9
 fulnesse^b. ^a 1 Pet. 4. 4
^b Hof. 2. 8

Q. What is the fourth Commandement?

A. Remember thou keepe holy, &c.

Q. What is the summe and scope of the fourth Commandement, and what be some of the duties commanded therein?

*A. In generall to appoint the speciall time of Gods solemne worship: in particular; first, to rest from works of a ciuill nature which necessity in charity doth not require; secondly, ^c Exod. 34. 21
 to performe holy duties, as first to ^d Neh. 13. 15, 16
 prepare our selues, rising betimes, 17, 19
 and*

d Eccl. 5. 1, 2 and praying priuately, &c *d*. second
Marke 1. 35. 39 ly, to come timely to the assembly
Exod. 32. 5, 6 and to ioyne with the people of Go
e Acts 20. 7 in the duties there performed; third
& 13. 15 ly, afterward to vse priuate confe
2 Kings 4. 32, 33 rence *f*, meditation *g*, reading *h*, sing
Ezek. 46. 10 ing *i*, reconciling such as be at vari
f Mal. 3. 16 ance, visiting the sicke, and relieuin
g Psal. 119. 11. the poore *k*, and lastly, doing all in
13. 14, 15 good ~~maner~~ with holy thoughts
Gen. 18. 18. delighting in the duties of the Sab
Psal. 92 bath *m*.
b Rev. 1. 3
i Col. 3. 16
k 1 Cor. 16. 1, 2
Luke 14. 15
Rom. 7. 14
l Es. 58. 13
Am. 8. 5
m Neh. 13. 15,
16, 17, 20
Ier. 17. 20, 21,
23.
Es. 58. 13
n Psal. 92. title,
with ver. 13. 14

*Q. What be some of the finnes for
bidden in the fourth Commandment*

A. First, omitting preparation
for sanctifying the Lords day: Se
condly, to doe workes or speak
words, or think thoughts about the
affaires of this life, further then ne
cessity in charity require *n*: thirdly, *n*
abuse the rest idlenesse, vaine sports
drunkennesse, &c. fourthly, to omit
holy duties pnblike or priuate, in
whole or in part, and not to flourish
according to the meanes of blef
sing *n*: fifthly, to omit to reforme
others as any hath power.

Q. What is the fift Commandment

A. Ho

A. Honour thy father, &c.

Q. What is the scope of the fifth Commandement, and what bee some duties commanded therein?

A. In generall to inioyne vs to preserve the dignity of our neighbour and of our selves; in particular, inferiours must yeeld reuerence^a and obedience^p to their superiours, and maintenance if occasion require it^q, and superiours ought to shew a fatherly care of inferiours, by gravity, moderation, good example^r, and causing such as they gouerne, to be of the true religion in profession^s, and equals in giuingh onour ought to preserve each other^t.

^a Psal. 72. 9
^p Lev. 19. 32
^q 1 Petr. 2. 13
^r 1 Tim. 5. 9
^s Psal. 101. 2
^t 1 Petr. 3. 7
Tit. 2. 2. 4
Gen. 21. 4
Eph. 6. 3, 4
Rom. 10. 12

Q. What bee some sinnes forbidden in the fifth Commandement? to name onely the sinnes of inferiours?

A. In subiects, to despise and speake euill of Magistrates^u, to bee^v disobedient to their lawfull commandements, and to rebell; in hearers, to despise their Ministers^x; in children, vnreuerence and disobedience to their Parents^y; so in seruants towards Masters, Mistresses^z and

^u Exod. 22. 28
^x 2 Chron. 26
^y Lev. 20. 9
^z Deut. 27. 16

2 Tit. 2. 9

a 2 Sam. 6. 20

b Es. 3. 5

and Dames^z; wiues to husbands
yong to aged^b, inferiours in gift
to their superiours, not giuing ho-
nour according to the rules of Gods
word.

*Q. What is the sixt Command-
ment?*

A. Thou shalt doe no murther.

*Q. What is the summe and scope
the sixt Commandement, and what be
some duries commanded therein?*

*A. In generall to inioyne vs
preserue the life of the soules and
bodies of our neighbours, and
our selues; in particular, concernin-
g the soule of our neighbour, to reade
him, pray for him, and to giue good
example^c. Concerning his bodi-
life, first, in heart to bee mecke and
mercifull^d; secondly, in word
courteously to giue milde answers
thirdly, in actions to feed & cloath
to helpe him in dangers, to take
way, or preuent occasions of strife.
Concerning our owne soules, to
heare the Word, and vse other ex-
ercises for health and growth^h, and
for our bodies to vse food, sleepe
phy*

d Iude 22. 23

James 5. 20

d Rom. 12. 15

Am. 6. 6

e 1 Pet. 3. 8

Prov. 15. 1.

f Mat. 25. 41. 45

Prov. 3. 28

g Marke 3. 4

1 Iohn 3. 16

Gen. 13. 8

Prov. 19. 11

h Esa. 55. 4

1 Pet. 2. 2

husbands, in physicke, labour, lawfull recreation, i Prov. 15. 12
 s in gifts, and to repell violence offered by iust Eccl. 5. 18, 19,
 giuing home defence, and to flye infections if we 20.
 es of Gods be free, & not bound by our calling
 to abide in the place.

Commande Q. What bee some sinnes forbidden
 in the sixt Commandment?

murder. A. First, in heart, vniust anger^k, k Mat. 5. 22

and scope of hatred, enuy, grudging, reioycing
 d what be at other mens harmes, vnmerciful-
 in? nesse, and desire of reuenge^k; second- l Gal. 5. 20
 yne vs to y, cruell countenance and gesture^m; Rom. 12. 19
 oules and thirdly, with the tongueⁿ remiling, m Gen. 4. 6
 , and o complaining, talebearing, slander, n Gal. 4. 29
 concerning ing, scoffing, scorning and cursing; Lev. 19. 16.
 , to teach fourthly, in deede, not relieuing^o, James 3. 9.
 giue good not defending, and by fighting in o 1 Iohn 3. 17
 is bodily time of peace^p, and hurting and ta- p Tit. 3. 2
 kecke and king away life^q; and concerning the q Gen. 9. 6
 n word soule, by not instructing, by parric-
 answers^r king in chisme, and by euill exam-
 & cloath^s ple^r; and concerning a mans owne r Ezek. 3. 17
 to take a soule, by neglecting instruction, and Rom. 14. 13. 15
 s of strife liuing wickedly; and concerning his Mar. 18. 6
 oules, to body, neglecting foode, and phy- s Prov. 29. 1
 other ex- sicke, and thrusting himselfe into t Ezek. 18. 4
 vrth^h, and danger^t. Mat. 4. 6

d, sleepe Q. What is the seventh Comman-
 phy dement?
 A. Thou

A. Thou shalt not commit adultery.

Q. What is the summe of the seventh Commandement, and what some duties commanded therein?

A. In generall to preserve chastity of our selues and our neighbours, and particularly, first, inward chastity of the minde^a; secondly, modesty in countenance, words, and apparel, & behauour^z; thirdly, sobriety in diet^y; fourthly, diligence in uocation^z; fifthly, chaste company^y; sixthly, marriage for them that cannot otherwise containe^b, and married persons ought to dwell together, and to delight in each other.

Q. What be some sinnes forbidden in the seventh Commandement?

A. First, prouocations and accessories to vncleannesse, as fulnesse of bread^d, idlenesse, wanton company^e, wanton sports, pictures and Bookes, and forbidding marriage^f; secondly, inward lusts of the heart^g; the eyes, cares and tongue imployed wantonly^h; fourthly, fornication, dultery, incest, bestiality, & sodomy in act^h.

Q. Wh

^a Mat. 5. 8. 28

^x Job 31. 1

Gen. 4. 1, 2

Es. 7. 20

1 Cor. 7. 3

1 Tim. 2. 9, 10

Deut. 23. 12, 13

^y Pro. 23. 3 0. 33

^z 2 Sam. 11. 2

^a Prov. 5. 8

^b 1 Cor. 7. 2, 5. 9

Heb. 13. 4

^c Prov. 5. 18, 19

^d Ezek. 16. 49

Rom. 13. 13

Prov. 23. 20. 33

1 Cor. 5. 9

^f Mat. 5. 28

^g 1 Cor. 15. 33

^h 2 Pet. 2. 14

^b Deut. 17. 20.

Q. What is the eight Commandement?

A. Thou shalt not steale.

Q. What is the summe and scope of the eight Commandement? and what be some duties commanded therein?

A. In generall to preserve our owne and our neighbours goods, and particularly, first, to walke in some honest vocationⁱ; secondly, to be content with our estate^k; thirdly, to bee fagall, and not vnthrifty^l; fourthly, dealing plainly without guile or deceit^m; fifthly, faithfulnessse and constancy in words and promisesⁿ; sixthly, righteousnesse in bargaining^o, seventhly, restoring things found, and labouring to finde the owner^p; eighthly, to lend freely^q; ninthly, to giue to vses publike and priuate as occasion may be^r; lastly, to preserve and increase our owne estate by honest and good meanes^s.

Q. What be some finnes forbidden in the eight Commandement?

A. First, couetous desire of other mens goods^t; secondly, enuying at other mens prosperity^u; thirdly,

C. mur-

Eph. 4. 18

1 Tim. 6. 6

Phil. 4. 11

1 Prov. 21. 20

Iohn 6. 12

Psal. 15. 2

Luke 19. 8

Psal. 15. 4

Deut. 24. 14

1 Thes. 4. 6

Am. 8. 6

Lev. 19. 35

Deu. 22. 1, 2, 3

Psal. 112. 5

Luke 6. 35

2 Sam. 17. 27

&c.

Exod. 36. 5, 6

Eph. 4. 28

1 Tim. 6. 9, 10

Pro. 24. 19, 20

x Mat. 6. 25, 34 losses^x; fourthly, idlenesse^y; fifthly
 y 2 Thel. 3. 10, vnlawfull getting, by magick
 11, 12 gaming, stealing, deceit in buying
 x Am. 8. 6 and selling^z, borrowing and not
 a Psal. 37. 21 paying^a, and vsury^b; sixthly, by he
 b Psal. 15. 5 ding all things common; seventhly
 by theft against himself by niggard
 c Pro. 30. 26, 27 lineise, vnadvised suretiship^c, and
 d 1 Tim. 5. 8 prodigalitie^d.

Q. What is the ninth Commandment?

A. Thou shalt not beare false witness against thy neighbour.

Q. Who is meant by our neighbour?

f El. 5. 7

Lu. 10. 29, &c.

A. Euery man, woman & child being of our owne flesh^e, whether friend or enemy, dwelling neere or farre from vs.

Q. What is the summe of the ninth Commandment, and what be some duties commanded therein?

f Rom. 13

Col. 1. 3, 4. 10

g Psal. 15. 3

Prov. 25. 23

A. The preserving of our owne and our neighbours good name, and particularly, concerning others; first in heart, gladly to heare good of others^f, and euill vnwillingly and sorrowfully^g, and to iudge things

good

orrow for
y; firstly, good, well, and doubtfull in the best
magicke, part^h, and not lightly to beleue the *h* 1 Cor. 13.5
in buying euils reported of others, or all that
g and not we heareⁱ; secondly, to speake the *i* Prov. 14.15
y, by hol truth in loue^k, publicly and pri- *k* Eph. 4.15.25
euenthly, uately, without flattery^l, or slander^m, *l* Prov. 27.14
y niggard- and to defend their good namesⁿ, *m* Psal. 15.3
hip^c, and and conceale secrets^o, and to bee *n* 1 Sam. 22.14
Commande to aduise men to such vertuous *o* Prov. 11.13.
waies, as procure a good name^q; last- *p* Rom. 16.4
eare false ly, care of our owne good name, by *q* Phil. 4.8
bour. not attempting things too high^r, *r* Psal. 131.1
neighbour and by giuing true testimony of our *s* Luke 14.
& child selues, as occasion may bee, concer-
whether ning good and euill said of vs, and *s* 1 Cor. 15.10
g neere vs doing such vertuous actions as be of *t* Ionah 1.10
good report, auoiding blame, and *u* Iames 5.15
of the ninth the suspicion of it^t. *v* 1 Cor. 8.20,21
be some du

*Q. What be some finnes forbidden
in the ninth Commandement?*

our own *A.* Concerning others, first, o-
name, and missions, as not clearing or defend-
others; first the afflicted, when wee may^u, and *u* Gen. 40.23
good of o forbearing company of men with- *v* Prov. 24.11,13.
dingly an out cause^x, and vnthankfulnesse to *x* Iob 19.3
dge thing men^y; secondly, commissions inter- *y* 2 Tim. 3.2
good all, by suspicion and disdain^z, and *z* Prov. 14.28
C 2 exte- 1 Tim. 6.4

a Gen. 21. 9*b* Prov. 11. 13*c* 1 Sam. 22. 9, 10

Psal. 52. 1, 2

d Rev. 22. 15*e* 2 Tim. 3. 3*f* Psal. 15. 3*g* Prov. 24. 24*h* Prov. 27. 2

externall by mocking ^a, bewray
secrets ^b, wresting words ^c, lying
breaking promise ^e, slandering ^f,
receiuing slanders, and by flatter
and prayling or defending wicked
nesse; and concerning himselfe
boasting ^h, and vnlawfull debas
himselfe, and losing his good name
by sinfull courses.

Q. What is the tenth Commandment?

A. Thou shalt not couet, &c.

Q. What duties bee commanded in the tenth Commandment?

*A. First, holy thoughts concerning our neighbours and our selues
secondly, earnestly and constantly
suppresse euill lusts and motions ^k.*

j 1 Tim. 1. 5

Heb. 13. 5

1 Pet. 1. 22

1 Thes. 5. 23

k Rom. 7. 21, 22

23, 24

Q. What bee some of the sinnes forbidden in the tenth Commandment?

*A. First, want of desire of the
good of our selues or others ^l;
secondly, euill concupiscence, and motions
in thoughts and affections,
gainst our neighbour, with delight
although without consent, to per
forme them or to the delight ^m.*

l Rom. 7. 7*m* James 1. 14

Q. Canst thou keepe all the Commandments?

Commandements?

A. Noⁿ, yet the Law is some ⁿ Rom. 7. 18, 19
meanes to humble vs^o, and is a rule & 8. 3.
of good life, and our imperfect obe- 1 Iohn 1. 10
dience is accepted through Christ, 2 Gal. 3. 24
who hath freed vs from the rigour Rom. 3. 19. 20
of it P.

p Mal. 3. 17

Q. Are not beleeuers saved for the
worthinesse of their good workes?

A. No, First, because they can-
not doe them by their own power^q; q Phil. 2. 13
secondly, they are debt bound to doe
them^r; thirdly, there is no propor- r Luke 17. 10
tion betweene the workes and the
reward s; fourthly, beleeuers are sa- s Rom. 8. 18
ued freely^t. t Rom. 6. 23

Q. Are belecuers iustified by their
workes?

Eph. 2. 8, 9

A. No, first, because their workes
are not perfectly good, in many
things wee sinne all^u, and our best u El. 64. 6
workes are mixed with sinne; se- 1 Kings 8. 46
condly, the faithful haue renounced
iustification by workes^x, thirdly, the x Psal. 143. 2
righteousnesse of Christ imputed to & 130. 3.
vs, consisting of his suffering, holi- Iob 9. 3
nesse, and actiue obedience, is that Phil. 3. 7, 8
whereby we are iustified^y, fourthly, y 2 Cor. 5. 21

Christ iustifieth
effectiuelly,
faith apprehen-
siuely, workes
declaratiuely.

good workes are fruits following
iustification, and declare vs to be
iustified, they be not causes of our iu-
stification.

*Q. To what ends then should we
doe good workes?*

A. First, concerning God, to
testifie our obedience and thankful-
nesse to God, and to bee like him;
secondly, concerning our selues to
testifie our faith to be true^a, and to
make our calling and election sure^b
and to walke in the way to obtaine
Gods promises^c; thirdly, concerning
others, to put to silence the igno-
rance of euill doers^d, and to winne
them to Christ^e, and to strengthen
them that are conuerted, and to pre-
serue the bodies of other men^f.

a 1 Pet. 1. 15
Eph. 5. 1

a James 2. 17

b 2 Pet. 1. 5, 6
7, 10.

c Prov. 3. 17

d 1 Pet. 2. 15

e 1 Pet. 3. 1

f Mat. 25

*Q. By what meanes doth God ordi-
narily worke faith and other graces in
his elect and chosen?*

g Rom. 10. 14.
17.

James 1. 18.

1 Pet. 1. 23.

Gal. 3. 2.

b 1 Pet. 2. 2.

Acts 10. 32.

a Iude 10.

A. By the preaching of the Gos-
pell *g*.

*Q. By what meanes doth God ordi-
narily increase faith and other graces?*

A. First, by the *h* Word prea-
ched and read; secondly, by prayer;
thirdly,

following
vs to bee
of our iu-

ould wee

God, to
thankful-
e him ⁊,
selues to
, and to
on sure^b,
o obtaine
ncerning
he igno-
o winne
engthen
d to pre-
en^f.

h God or-
graces in

the Gos-

God ordi-
graces?

ord prea-
prayeri,
thirdly,

thirdly, by receiuing the Sacra-
ments^k; fourthly, by experience^l.

⁊ Rom. 4. 11.

⁊ Iohn 7. 17.

⁊ Iohn 3. 19.

*Q. What is the Lords Prayer
which he taught his Disciples?*

*A. Our Father which art in hea-
uen, &c.*

*Q. How many Petitions doth the
Lords Prayer containe?*

*A. Sixe, whereof the three first
concerne the glory of God, and the
three last the necessities of our own
soules and bodies.*

Q. What is the Preface?

*A. Our Father which art in
heauen.*

*Q. What learne we out of the Pre-
face?*

*A. First, that wee should pray
onely to God^m; secondly, not onely
for our selues, but for othersⁿ; third-
ly, with affiance to be heard^o; fourth-
ly, with reuerence to Gods Ma-
iesty.*

m Psal. 50. 15.

Rom. 10. 14.

n Iames 5. 16.

o Ioh. 5. 14. 15.

Q. What is the first Petition?

A. Hallowed be thy name.

Q. What doe we pray for therein?

*A. That Gods name may bee
acknowledged most holy, and bee*

C4 glori-

glorified by vs and others
thought^q, word^r, and deede^s.

^q Rom. 4. 20.

Esay 8. 13.

^r 1 Pet. 3. 15.

^s 1 Cor. 10. 31

Q. What is the second Petition?

A. Thy Kingdome come.

Q. What doe we pray for therein

A. That the dominion of sin

^t Rom. 6. 14. 17 being abolished^t, God may sanc-

tifie vs, and so rule in vs by his wo-

and Spirit, in the Kingdome

grace here^u, and that wee may be

perfectly obedient subiects in t

life to come^x.

^u Col. 1. 13.

Rom. 14. 17.

^x Iob 17. 24.

Rev. 22. 20.

Q. What is the third Petition?

*A. Thy will be done in earth
it is in heaven.*

Q. What should we pray for here

A. That wee may obey the w

of God in truth and sincerity of aff

ction^y, as the Angels and Saints

heaven doe, although we cannot

like degree of perfection^z.

^y Iohn 6. 40.

1 Iohn 3. 23.

^z 2 Sam. 14. 17

Mat. 18. 10.

Psal. 119. 60.

Q. What is the fourth Petition?

A. Giue vs this day our dai

bread.

^a Psal. 132. 15.

& 107. 36.

Zach. 10. 1.

Psal. 127. 2.

& 144. 14.

Phil. 4. 11, 12, 13

Q. What should we pray for in t

fourth Petition?

A. For all things necessary for t

maintenance of this life^a, as food

apparell

me, others in apparell, health, commodious dwelling, Gods blessing vpon the means of our preservation, and contentation with our estates, &c.

Q. What is the fifth Petition?

A. And forgiue vs our trespasses, as we forgiue them that trespass against vs.

Q. What doe we pray for herein?

A. For assurance of iustification, reconciliation with God, and eternall happinesse in heauen^b, as wee who haue but little mercy in respect of God, pardon the iniuries wee haue received from men^c.

^b Psal. 51. 1. 2.

^c Mar. 11. 25, 26

Q. What is the sixth Petition?

A. And leade vs not into temptation, but deliuer vs from euil.

Q. What doe we pray for therein?

A. For good motions to holinesse, and perseuerance therein, and for strength in temptations^d, and eternall full holinesse in heauen.

^d Psal. 51. 10. 11

John 8. 11.

1 Cor. 10. 13

Rom. 6. 12, 13.

1 Per. 5. 9.

Heb. 12. 23.

2 Per. 3. 13.

Q. Wherefore is the conclusion added, For thine is the Kingdome, the Power and the glory, for euer and euer?

A. First, To strengthen our faith in the obtaining of our requests, God

2 Chro. 20. 6, 7

Psal. 50. 14, 15.

1 Thes. 5. 18.

Exod. 15.

Indg. 5.

God hauing right, being able, and being for his glory to grant our Petitions; secondly, for thanksgiving plainly expressed, which the Petitions was included, not expressed.

Q. What is meant by this word Amen?

A. It signifieth so be it, so it is, and so it shall be; noting both an earnest desire to haue what we aske, and assurance of faith, that we haue or shall obtaine the same.

1 Cor. 14. 16.

The word Sacrament is vsed in resemblance it hath to the oath whereby Souldiers did bind themselves to their General: we hereby declare that we dedicate our selues to Christ, to serue him, & to fight against the deuill, the world, and the flesh.

Q. What is a Sacrament?

A. A holy ordinance, wherein by certaine outward signes, ordained by God, Christ with all his benefits is conueied to beleeuers, Gen. 17. 11 Rom. 4. 11. 1 Cor. 10. 16. 17.

Q. How many Sacraments are there?

A. Two, Baptisme & the Lords Supper, 1 Cor. 10. 2. 3. 4.

Q. What is Baptisme?

A. A Sacrament by which such as are within the couenant, are washed with water in the name of the Father, the Sonne, and the holy Ghost

ble, and in host: that being thus ingrafted in-
our Per Christ, they may haue perpetuall
thankesgiellowship with him, *Math. 28. 19.*

which in *Q. In Baptisme, what is the out-
ward and visible signe?*

*A. Water and the Sacramentall
of it in washing the body by
dipping or sprinkling^h.*

h Acts 8. 6. & 10

t, so it is, *Q. What is the inward thing signi-
fied?*

*A. Christⁱ, who shed his blood i Eph. 5. 26.
to wash and cleanse vs from the guilt i Iohn 1. 7.
and filthinesse of sinne.*

Q. What be the ends of Baptisme?

*A. First, to be a pledge to vs of
our vnion with Christ^k, and of the k i Cor. 12. 13
forgiuenesse of our sinnes^l, and of Gal 3. 27.
our dying to sinne^m, and liuing to l Acts 2. 38.
newnesse of life, and of the resurre- m Rom 6. 2, 3.
ction of our bodies at the last dayⁿ; n i Cor. 15. 39
secondly, to be a meanes of our first*

*entrance and admission into the vi-
sible Church^o; thirdly, to be a o Eph. 4. 5.
badge and signe of Christian pro- p i Pet 3. 21.
fession before the world^p.*

*Q. Why are wee baptised into the
name of the Father, Sonne, and holy
Ghost?*

A. To

Mat. 28. 19.

1 Iohn 1. 3.

A. To signifie that we are baptized by the commandement authority of, and by and with invocation of ~~one~~ God in three persons, and receiued into the family communion with him, and that we must liue onely to him, renounce all other Lords besides.

Q. Seeing such as bee borne of Idols and the like, are not to be baptized untill they come to yeares of discretion and be able to make profession of true faith, why are the children of beleeuers Parents baptized in their infancy?

4 Gen. 17. 17.
7 1 Cor. 7. 14.
Rom. 11. 16.
Gal. 1. 15.

The outward signe & inward grace doe not alwaies goe together, some being sanctified before, as *Abraham* before circumcision, *Cornelius* and the Eunuch before baptism: some after, as *Paul* after circumcision, & so many infants: some neuer, as repro-

A. Because such were circumcised in the old Testament; and the couenant of God is made with faithfull and their seede, so as the children of Christians, altho they be not without originall sin yet are borne Christians, and Infidels or Pagans, and are holy by a kinde of externall holinesse, be within the generall couenant, though not alwaies holy in regard of inward sanctification, which is the speciall couenant of grace.

Q. Why are we baptized but on

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and yet must often receiue the Lords
Supper ?

A. Because it is enough once to
be borne, admitted and planted in-
to Christ and the couenant, but wee
need often to be nourished, that we
may grow in grace, *Rom. 11. 29.*

Q. What is the Lords Supper ?

A. A Sacrament, whereby with
the outward signes of Bread and
Wine, such as are ingrafted into
Christ, are in him daily in a spiritu-
all manner nourished to eternall life,

Cor. 11. 23. 24. 25.

Q. In the Lords Supper, what is
the outward and visible signes ?

A. Bread and Wine, and the
Sacramentall vse therof in the out-
ward administration & receiuing of
the same, *Matth. 26. 26. 27. 28.*

Q. What is the inward thing signi-
fied ?

A. The Body and Blood of
Christ for our spirituall nourish-
ment.

Q. What are the ends and uses of
the Lords Supper, or why should any de-
sire to be partakers thereof ?

A. First,

It is called a
Supper, because
a spirituall ban-
quet, and also
was first cele-
brated in the
euening. And,
of the Lord, be-
cause instituted
by him, and in
remembrance
of him, and by
faith there is
feeding vpon
him in a spiri-
tuall manner.

1 Cor. 11.
Luke 22.19.

1 Cor. 10.16.
17.
1 Cor. 13.13.

A. First, thankfully to
forth the death and suffering
Christ; secondly, to reach and
firme vs concerning our commu-
on and growth with and in Ch
applying Christ, and Iustificati
Sanctification, eternall life, and
the rest of his benefits to our se
in particular; thirdly, to dec
our communion and growth in l
with our brethren.

Q. How are the elements of B
and Wine consecrated in the Sa-
ment?

A. By rehearsing the instituti
and promises of Christ, and
prayer and thanksgiuing, and
applying the outward elements
spirituall vse.

Mat. 26.26, 27.
1 Cor. 10. 16.
& 11. 23.
1 Tim. 4:4, 5.

Q. How long doe the Bread
Wine continue consecrated to be sign
the body and blood of Christ?

A. Onely during the time
the celebration and administrati
of the Sacrament and no longer;
after the vse, they bee common
before.

Q. Seeing all may not receive

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ly to the
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o longer; bu
common a
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Lord

ords Supper, but onely such as can and
e examine themselves wherein ought
bristians to examine themselves?

A. First, concerning the know-
edge in the grounds of Religion,
and in particular, concerning the
doctrine of the Sacrament ¹; second-
ly, concerning their faith ²; thirdly,
penitence ³; fourthly, loue ⁴.

1 Cor. 11:26
28.
2 2 Cor. 33. 5.
1 Cor. 5. 7. 8.
b Mat. 5. 23.

Q. It appeareth wee may not re-
ceive the Lords Supper, if we finde not
these things at all in our selues ^c, and
that the wicked doe not receive the body
and blood of Christ ^d, but onely the out-
ward elements: but what if wee finde
them but weake and feeble?

1 Cor. 11. 27.
29.
d Ioh. 6. 54.

A. Then wee may and ought to
receive, to be further strengthened ^e.

e Math. 11. 28.
2. 12. 10.

Q. What is to be considered of us in
the time of celebrating the Lords Sup-
per?

A. By the two signes, that Christ
is a perfect Sauour ^f; by consecrating
and setting apart the Bread and
Vine, that Christ was appointed of
God to be our Mediatour ^g; by brea-
king the Bread, and pouring out the
Vine, that Christ suffered for vs ^h;

f Heb. 7. 25.
g Iohn 6. 27.
h Ef. 53. 5.
Iohn 19. 34:

by giuing the Bread and Wine,
God giueth Christ, with all his
merits, to true belecuers; by recei-
uing the Bread and Wine, the applica-
tion of Christ and his merits to
saluation.

Gal. 2. 20.

*Q. What is to bee done after recei-
uing the Lords Supper?*

A. Thankesgiuing for Christ
and all his benefits, and renewing
our faith, repentance, and obedi-
ence, as we couenanted at the Lords
Table.

*Q. Is the Bread and Wine turned
into the body and blood of Christ?*

1 Cor. 10. 1,
2, 3, 4.

A. No, first, because the faith
in the old Testament did eate
the same spirituall meate that we doe
but they could not feede on him
otherwise then by faith, hee haue
not then taken flesh; secondly
Christes body shall be in heauen
till the day of iudgement; thirdly
Christ said, Doe this in remem-
brance of mee, therefore hee meane
not to bee bodily present; fourthly
if the outward signe be taken away
there is no Sacrament,

1 Acts. 3. 21.

Q. W

Q. What is meant by these words of our Saviour, *This is my Body, and this is my Blood?*

A. This doth signifie and represent Math. 26. 26, 27, 28.
unto you, my Body crucified, and my Blood shed for remission of your sinnes, and by your faith, you are spiritually partakers of my Body & Blood to eternal life.

D

The

Q. Wh



The grounds of Christian Religion somewhat enlarged by some addition to the Exposition of the Creede, the tenne Commandments, and the Lords Prayer, that by often reading them, they may be known, although they be not learned without booke, as the former.

Question.



What are the chiefe things to be knowne in Christian Religion?

A. First, how we may serue God aright
Dent. 20. 12. 20. 10. 31. secondly, how

wee may be happy, *Act 16. 30. 31. 17. 3. Matth. 11. 28.*

Q. Where is the knowledge of these things to be gotten?

A. In the holy Scriptures of the old and new Testament, where God hath plainly



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plained

mainly taught vs all things necessary
faith and good life, 2 Tim. 3. 16. 17.

Leut. 12. 32. Psal. 119. 7. Reuel. 22. 18.

Q. How doe you know the Scriptures to
be the word of God?

A First, by the perfection of the
law and the Gospell therein contained:

secondly, by the fulfilling of the prophe-

cies: thirdly, by the Maiesty of the stile:

fourthly, by the efficacy: fifthly, by the

miracles: sixthly, by the consent: se-

venthly, by the wonderfull preseruati-

on thereof: eighthly, by the testimony of

the holy Spirit.

Q. Seeing the fundamentall and chiefe

things contained in the Scriptures are briefly

comprised in the Creede, the tenne Com-

mandements, and the Lords Prayer; let vs

now come to the understanding there-

of, and first to begin with the Creede, what

it containe?

A. Twelue Articles, whereof the

first concerneth God the Father, the

second, God the Sonne, the eight,

third, the holy Ghost, and the foure last,

of the Church.

Q. Concerning the first Article, I be-

lieue in God the Father Almighty, maker

of heauen and earth: you haue already
me what it is to beleue, or what faith
 the definition of a speciall iustifying
 which is here understood; but are the
 other kindes or sorts of faith which are
 mon, and not peculiar to the elect?

A. Yes, there are three other, n
 ly, first, an historicall faith, where
 man doth know and assent to the
 of God: secondly, temporary, wh
 one may know, assent vnto, and
 profession of the word, and somet
 haue some confused ioy, and som
 straining graces: thirdly, faith of m
 cles, whereby hauing some extra
 nary promise or reuelation, one b
 ueth some miraculous thing shall
 to passe by the power of God.

Q. Although iustifying faith be b
 in kinde, yet what degrees hath it?

A. There is a weake and a st
 faith, *Matth.* 6. 30. and 14. 31.
 14. 1. and 4. 18. 19. 20. *Dan.* 3. 16
 and 6. *Matth.* 8. and 15.

Q. What is to be considered in a
 faith?

A. First, the defects thereo
 weake Christian failing either in k
 16

me, *we already* *ge, Matth. 16. 23. Act. 1. 6.* or in
bat faith is *ot being able to apply the promises to*
ustifying fa *mselſe, without much doubting, Eſa.*
are there *3. ſecondly, what it hath, and ther-*
which are co *ſt, the ſeate thereof, an humbled*
elect? *art, Eſa. 57. 15. ſecondly, the effects*
other, nam *it, he acknowledgeth his ſinne to be*
n, whereb *ardonable, diſliketh his ſinnes, com-*
t to the wo *eth againſt vnbeliefe, and other*
ary, where *orkes of the fleſh; earneſtly deſireth*
o, and ma *ace, and is teachable, Matth. 5. 6.*
d ſometim *al. 10. 17. Reuel. 21. 6. alſo uſeth the*
and ſome *anes to know more, and practiſeth*
faith of mi *at he knoweth: thirdly, the proper-*
ne extraor *of it is to increaſe, by which it diſfe-*
one bel *h from Popiſh implicite faith.*

ng ſhall co *Q. What is to be conſidered in a ſtrong*
od. *ith or beleener?*

faith be but *A. Fiſt, hee hath more knowledge*
h it? *hen the weake; ſecondly, hee applieth*
and a ſtro *he promiſes with more aſſurance, Rom.*
4. 31. Ro *20. thirdly, all vertues and graces*
in. 3. 16. *which be fruits of faith, bee in greater*
ed in a wo *meaſure in him, yet not alwaies in the*
thereof *me degrees, and neuer without im-*
her in kno *perfection in this life; where euen the*
led *strongeſt Chriſtian hath combate be-*
weene the fleſh and the Spirit, and

of heauen and earth: you haue already
me what it is to beleene, or what faith is
the definition of a speciall iustifying fa
which is here understood; but are there
other kindes or sorts of faith which are co
mon, and not peculiar to the elect?

A. Yes, there are three other, nam
ly, first, an historicall faith, whereb
man doth know and assent to the wo
of God: secondly, temporary, where
one may know, assent vnto, and ma
profession of the word, and sometime
haue some confused ioy, and some
straining graces: thirdly, faith of mi
cles, whereby hauing some extraor
nary promise or reuelation, one bel
ueth some miraculous thing shall co
to passe by the power of God.

Q. Although iustifying faith be but
in kinde, yet what degrees hath it?

A. There is a weake and a strong
faith, *Matth.* 6. 30. and 14. 31. *Ro*
14. 1. and 4. 18. 19. 20. *Dan.* 3. 16. 1
and 6. *Matth.* 8. and 15.

Q. What is to be considered in a weake
faith?

A. First, the defects thereof,
weake Christian failing either in know
ledge

already to edge, *Matth. 16. 23. Act. 1. 6.* or in
 faith is, not being able to apply the promises to
 myselfe, without much doubting, *Esa.*
2. 3. secondly, what it hath, and ther-
 efore, first, the seate thereof, an humbled
 heart, *Esa. 57. 15.* secondly, the effects
 of it, he acknowledgeth his sinne to be
 pardonable, disliketh his sinnes, com-
 bateth against vnbeliefe, and other
 workes of the flesh; earnestly desireth
 grace, and is teachable, *Matth. 5. 6.*
Isa. 10. 17. Reuel. 21. 6. also vseth the
 meanes to know more, and practiseth
 what he knoweth: thirdly, the proper-
 ty of it is to increase, by which it diffe-
 reth from Popish implicite faith.

*Q. What is to be considered in a strong
 faith or beleuer?*

A. First, hee hath more knowledge
 then the weake; secondly, hee applieth
 the promises with more assurance, *Rom.*
3. 16. 17. thirdly, all vertues and graces
 which be fruits of faith, be in greater
 measure in him, yet not alwaies in the
 same degrees, and neuer without im-
 perfection in this life; where euen the
 strongest Christian hath combat be-
 weene the flesh and the Spirit, and

hath

hath the perfection of parts, no degrees.

Q. You have already told me what is, now how doe you know that there is such a God?

A. First, by the testimony of Scripture: secondly, by the creation and gouernement of the world^a: thirdly, by the horreur of the conscience in men after the committing of sin^b. fourthly, by the worke of Gods Spirit in the faith, whereby we vnderstand the world was ordained by the will of God^c.

^a Rom. 1.

20.

Act. 14. 17.

^b Rom. 2.

15.

^c Heb. 11. 3

Q. What is it to beleue in God?

A. To beleue that he is in all that he speaketh, that he is true, that he is my God in couenant, counting the blood of my safety, and charge of my hazzard, to belong to him, whereby my heart is staied on him, and my life committed to him with a holy security.

Ioh. 17. 3. *2 Chron.* 20. 20. *Psal.* 78.

Ierem. 31. 9. *2 Tim.* 1. 12.

Q. What is meant by the word Faith?

A. The first person in the Trinity who is the Father of Christ by nature *Ioh.* 1. 14. and of true beleeuers by adoption, *Rom.* 8. 11.

Q. H

Q. How is the Father the first person?

A. Not in dignity or time, but in order, because he is the fountaine of the deity, the Sonne being from him, and the holy Ghost from both.

What is it to beleeue in the Father?

A. To bee perswaded that the first person in the Trinity is the Father of Christ by eternall generation, and my Father, by adoption and regeneration, *Ioh. 20. 17.*

Q. What duties learne we from hence?

A. First, to study to be according to his image, and to expresse his vertues, *Eph. 5. 1.* Secondly, to be in subiection to him, *Heb. 12. 9.* Thirdly, to depend vpon him for prouision and protection. without distrustfull care and feare, *Matth. 6. 31. 32. 2 Cor. 6. 17. 18.*

Q. What comforts?

A. First, we haue great dignity, *Ioh. 1. 12.* Secondly, wee shall perseuere in Gods fauour, *Esa. 49. 14. 15.* Thirdly, God will beare with our infirmities, *Mal. 3. 17.* Fourthly, wee shall want nothing that is good, *Luke 11. 13.*

Q. Why is God said to be Almighty?

A. First, because hee doeth, and hindereth

dereth whatsoeuer he will, *Psal.* 135. Secondly, hee bringeth to passe all things without any difficultie, *Psal.* 145. Thirdly, he can doe more then he doth or will doe, *Matth.* 3. 9. and 252. 53. yet he cannot lye, for that is impoency & against his nature, which is truth, *Tit.* 1. 2. *2 Tim.* 2. 13.

Q. What duties learne we from hence

A. First, to pray to God, seeking him as to a strong and allsufficient refuge, *Psal.* 28. 8. 9. Secondly, to praise him, *1 Chro.* 29. 12. 13. Thirdly, to tremble at his iudgements, *Nab.* 1. 4. Fourthly, to doe the duties of our callings, *2 Cor* 9. 7. Fifthly, to repent, and to humble our selues before him, *1 Pe* 5. 6. Sixtly, to rest vpon his power where we haue promise, with firmness of faith, *Gen.* 18. 14. Seuenthly, to consider his effectuall power that worketh in vs, *Ephes.* 1. 19.

Q. What comforts haue we from Gods Almighty power.

A. First, such as be wicked, may be conuerted, *Rom.* 11. 23. Secondly, the conuerted shall perseuere in grace, *Ioh* 10. 29. Thirdly, hereby we are suppo

re

Psal. 135. 6. ed in our prayers, and against the rage
of tyrants, *2 Chro.* 20. 12. *Esa.* 51. 12. 13.

Psal. 148. Q. What is meant by Creator of heauen
and earth?

A. Creation is a worke of GOD,
whereby in the beginning, hee made
the heauens and the earth,
and all things therein, visible and invi-
sible; and by his prouidence continueth
things made. *Psal.* 33. 6. *Ierem.* 10. 12.
Iob. 5. 17.

Q. Why is the creation ascribed to the
Father, being common to the whole Tri-
nity?

A. Because the Father is the foun-
tain of the other persons, and the acti-
ons, working from himselfe, and by
his power, them; also the action of the Father is
most manifest in Creating, of the Sonne
in Redeeming, and of the holy Ghost
in Sanctifying: yet all externall workes
are common to the whole Trinity, and
sometimes are ascribed to euery person
therein, *Iob.* 1. 3. *Col.* 1. 16. *Iob* 33. 4.

Q. To speake particularly of some of
the creatures, what are Angels?

A. Spirituall substances, free from
bodies, of greatest knowledge and
power

power among the creatures, *Psal.* 104. 2 *King.* 19. 35. created all good, but some haue fallen from their first estate
2 *Pet.* 2. 4.

Q. What are the good?

A. The elect spirits which haue continued in their integrity, praising and obeying God, also ministring for the good of them that shall bee heires of salvation, and punishing the wicked
1 *Tim.* 5. 21. *Esa.* 6. 3. *Psal.* 103. 20. *Hab.* 1. 14. 2 *King.* 19. 35. *Matth.* 13. 41.

Q. What are euill Angels?

A. Devils which voluntarily fell from their first estate, left their own habitation, and continually hate and oppose God and men, labouring to bring men to destruction, *Luke* 8. 31. *Zach.* 3. 1. *Matth.* 4. 9. 1 *Pet.* 5. 8.

Q. What is man?

A. A reasonable creature consisting of soule and body, *Gen.* 2. 7.

Q. What is the soule?

A. A substance incorporeall, invisible, immortall, indued with the faculties of vegetation, sense, reason & will, created of God, and vnited to the body to make the person of man, & to inhabit his

him to know and worship his Creator,
Eccel. 12. 7. Zach. 12. 1. Heb. 12. 7.

Q. Whereof was man made?

A. His body at the first was made of
 the earth, and his soule of nothing,
Gen. 2. 7.

*Q. What duties learne we from the Cre-
 ation?*

A. First, to worship, feare, and glo-
 rifie God, and to liue to him, in whom
 we liue, *Renel. 4. 11.* Secondly, to me- *Psal. 104.*
 ditate of the creatures, esteeming them, *24.*
 and to defend the credite of them: *Eccles. 7.*
 Thirdly, to bee compassionate to the *15.*
 creatures, and to vse them with so-
 briety.

*Q. What comforts haue wee from the
 creation?*

A. First, God will preferue and beare
 with vs if wee repent, *1 Pet. 4. 19.* Se-
 condly, GOD can and will shew the
 same power in the redemption of his
 chosen, *Esa. 45. 12. 13.* yet for such as *Esa. 27. 11.*
 continue impenitent sinners, hee that
 made them, will not haue mercy on
 them.

*Q. What beleene you of the providence of
 God?*

A. It

A. It is the worke of God, whereby all things abide in their being at his will, are ruled and ordered witley and iustly to the good of his children, euen the wicked wills of deuils and men, and actions to vs meerey contingent, and whereby he punisheth the creature, or destroyeth it, as hee pleaseth, *Act. 17. 28. Jer. 10. 23. Iob 1. and 2. Math. 8. and 10. 29.*

Q. What duties learne wee from Gods prouidence?

Esa. 63.

Gen. 3.

Eccles. 7.

A. First, we are to cast our selues vpon him as his confederates: Secondly, to be thankfull for all the good which befallerh vs: Thirdly, to be patient in crosse: Fourthly, to be humbled at our sinnes: Fifthly, to glorifie Gods mercy, wisdom, and iustice in all, not to bee ouer-iust, or ouer-wise, not ouer-wicked, nor ouer-foolish.

Q. You haue heard before that man continued not in the state of innocency wherein he was created, but fell by eating the forbidden fruit. Know further, that Adam and Eue had the Law morall written in their hearts, besides the Law of the Sacrament all true; but wherein doth the sinne of the

the first fall appeare to be great?

A. First, because it was a Sacramen- Gen. 3.
tall tree, and therefore not to be abused:
Secondly, they doubted of Gods truth:
Thirdly, compacted with Gods enemy:
Fourthly, consented to the blasphemies of the deuil: Fifthly, they were
vnthankfull to God: Sixtly, ambitious:
Seuenthly, regarded not what
should become of their posterity.

*Q. What came to vs their posterity
thereby?*

A. Sinne and punishment.

Q. What is sinne?

A. Whatsoeuer is not fully agreeable to the holinesse and perfection of the Law of God, Rom. 7. 7. 1 Ioh. 3. 4.

Q. How many kindes of sinnes are there?

A. Originall and actuall.

Q. What is originall sinne?

A. It containeth, first, guiltinesse of the sinnes of Adam, Rom. 5. 12. 19. secondly, want of originall righteousness which should be in vs, Rom. 3. 10. 23. thirdly, corruptions spread through all the faculties of soule and body, Ephes. 2. 1. and 4. 22. Psal. 51. 5. Gen. 6. 5.

Q. Is not originall sinne equall in al men?

A. Yes,

A. It is the worke of God, whereb all things abide in their being at his will, are ruled and ordered witley and iustly to the good of his children, euen the wicked wills of deuils and men, and actions to vs meerey contingent, and whereby he punisheth the creature, and destroyeth it, as hee pleaseth, *Act* 17. 28. *Ier.* 10. 23. *Iob* 1. and 2. *Matth.* 8. and 10. 29.

Q *What duties learne wee from Gods providence?*

Esa. 63.

Gen. 3.

Eccles. 7.

A. First, we are to cast our selues vpon him as his confederates: Secondly, to be thankfull for all the good which befallerh vs: Thirdly, to be patient in crosses: Fourthly, to be humbled at our sinnes: Fifthly, to glorifie Gods mercy, wisdom, and iustice in all, not to be ouer-iust, or ouer-wise, not ouer-wicked, nor ouer-foolish.

Q *You haue heard before that man continued not in the state of innocency wherein he was created, but fell by eating the forbidden fruit. Know further, that Adam and Eue had the Law morall written in their hearts, besides the Law of the Sacrament all tree; but wherein doth the sinne o*

th

whereby the first shall appeare to be great?

A. First, because it was a Sacrament- Gen. 3:
 all tree, and therefore not to be abused:
 Secondly, they doubted of Gods truth:
 Thirdly, compacted with Gods enemy:
 Fourthly, consented to the blasphemies of the deull: Fifthly, they were
 vnthankfull to God: Sixtly, ambitious:
 Seuenthly, regarded not what
 should become of their posterity.

Q. What came to vs their posterity
 thereby?

A. Sinne and punishment.

Q. What is sinne?

A. Whatsoeuer is not fully agreeable
 to the holinesse and perfection of
 the Law of God, Rom. 7. 7. 1 Ioh. 3. 4.

Q. How many kindes of sinnes are there?

A. Originall and actuall.

Q. What is originall sinne?

A. It containeth, first, guiltinesse of
 the sinnes of Adam, Rom. 5. 12. 19. se-
 condly, want of originall righteousnesse
 which should be in vs, Rom. 3. 10. 23.
 thirdly, corruptions spread through all
 the faculties of soule and body, Ephes.
 2. 1. and 4. 22. Psal. 51. 5. Gen. 6. 5.

Q. Is not originall sinne equall in all men?

A. Yes,

A. Yes, *Ephes. 2. 3. Prov. 27. 19.* whereas some doe not bring forth euill fruits of it, so much as some oth the difference is, first, by the restraint or secondly, renewing grace of God thirdly, by the temporall iudgement God, or feare of danger from men.

Q. What is actuell sinne?

A. Euery thought, motion, word and deede contrary to the Law of God whether by omission of duties commanded, or commission of sinnes bidden, *Gal. 5. 19. 20. Matth. 3. 10. 5. 22. and 12. 36. and 15. 19. and 41. &c.*

Q. What is the punishment of sinne?

A. In this life, in the body, diseases and paines; in the soule, horror and hardnesse; in name, ignominy and reproach; in goods, hinderances and losses; at the end of this life, death; and after, damnation in hell, *Rom. 5. 14. 18. and 6. 23. and 3. 19. Deut. 28. 22. 23. 37. 65. 66. 67. Marke 9. 45. 46.*

Q. Is there no remedy against this misery?

A. Yes, God in mercy hath prouided a Sauiour, as in the second Article, a

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27. 19. but
ing forth th
ome others
restraining
e of God, o
gements o
n men.

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eties com
sinnes for
b. 3. 10. and
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of sinne?
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ath; and af
5. 14. 17
ur. 28. 21
o. 45. 46.
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h provided
Article, and
many

of the rest appeareth.

*Q. Concerning the second Article; And
Jesus Christ his onely begotten Sonne our
ed: here know, that Iesus Christ is the
nd person in the Trinity, but why is hee
ed Iesus?*

*A. Iesus significeth a Saujour, and he
o called, because hee saueh his peo-
from their sinnes, Matth. 1. 21.*

*Q. What is saluation, more particular-
and largely expressed?*

*A. It containeth, first, what wee are
ed from; secondly, what we obtaine.
e are freed in this life, first, from the
minion of sinne^a; secondly, from the^a Rom. 6. 6.
te of the Law, the wrath of God, and¹⁴.*

*om the hurt of afflictions, and in ge-
rall, from the punishment of sinne,
ken^b properly. Then at death; first, b Gal. 3. 13*

*om the being of sinne altogether; se-
ndly, from the temptations of Satan;
irdly, from the wrongs of the wic-
ed; fourthly, from all diseases, labours
nd troubles of this life. Then at the*

*ay of iudgement, besides the things at
eath before named, there shall bee^c Reu. 20
eedome from bodily death. For the¹³*

cond, wee obtaine in this life, first,

voca-

d 1 Cor. 12.

12.

e Heb. 12.

23.

f 1 Cor. 13.

13.

g Psal. 16.

11.

h Luk 23.

43.

Phil. 1. 23.

vocation; secondly, iustification; thirdly, adoption; fourthly, sanctification; fifthly, continuall preservation, spiritual and temporall: so farre as is for good. Then at death; first, full knowledge^d; secondly, perfect peace of conscience; thirdly, perfect freedom of will to God^e; fourthly, perfect loue to God, Angels and men^f; fifthly, ioy^g; sixthly, fellowship with Christ; seventhly, the heauenly Paradise; eighthly, the body euen in the graue maineth vnited to Christ. Then at the day of iudgement; first, the soule hath the benefits before mentioned at death; secondly, the body shall be strong, beautiful, and immediately sustained by God; thirdly, both soule and body shall haue, first, perfection of nature & grace; secondly, the presence of God, and the Angels and Saints; thirdly, immortality; fourthly, heauen.

Q. What duties learne we from hence?

Matth. 18.

10. 11.

A. First, to confesse our selues to be lost, by losing our created state in nature; secondly, highly to esteeme and loue Christ; thirdly, not to despise any faithful, but aboue all societies to looke to them.

Q. W

Q. What comfort?

A. Great, the saluation is so great, Ioh. 17. 9. Christ is not a Sauour of all the world, for onely true beleeuers who apply his merits to themselves, haue benefit thereby.

Q. What is meant by the word Christ?

A. Anointed, because he was anointed to be King, Priest and Prophet, as was noted before.

Q. According to what nature is hee a Priest?

A. According to both, as God and man, Heb. 9. 14. 2 Cor. 5. 19.

Q. What was his sacrifice?

A. Christ himselfe, his manhood onely suffering both in body and soule, and his suffering was of infinite value by reason of the personall vnion of the Godhead, Esa. 53. 10. Pet. 3. 18.

Q. What comforts receiue we by our Sauiours offices?

A. We are in some measure anointed with the gifts of Gods Spirit, 1 Ioh. 2. 27. and are made spirituall Prophets to know the things of God, and to apply our knowledge to the benefit of others,

Q. What

E

others,

others, *Col. 3. 16.* and wee are Priest
offer vp spirituall sacrifices of pra
praise, almes, a contrite heart, and
cience, *1 Pet. 2. 5. Psal. 141. 2. Heb.*
15. 16. Psal. 51. 17. Rom. 12. 1. & K
to f bane our rebellious corruptio
Reu. 1. 6 Rom. 6. 12. and our duty is t
bour to exp esse such graces, and
fight for our liberty. *1 Cor. 16. 13.*

Q. Here know Christ is the onely s
ficing Priest of the new Test. ment, pr
ly so called, and his sacrifice proper and
ours is but metaphoricall; now why is C
called the onely begotten Sonne of God?

A. Because hee is onely begotte
the Father by eternall generation w
out beg nning or end, and hereb
appeareth, that Christ is true God,
1. 14. Esa. 9. 6. Rom 9. 5. 1 Tim. 3. 1

Q. What duties from hence?

A. First, to confesse him to bee
Sonne of God, 1 Ioh. 4. 15. Heb. 2
and to worship him with our trust,
ioy &c. Ioh. 14. 1.

Q. What comforts?

A. First, the deuill is subdued, 1 I
8. secondly, we are the children of
by adoption, Ioh. 1. 12. adoption

W

re Priests to worke of God, whereby such as are iu-
of praie justified, are the children of God.

rt, and ob Q. How is Christ our Lord?

2. Heb. 1. A. By creation and gouernment, but
1. & King here is meant especially by redemption.

corruptions Q. What duties owe wee to him our
duty is to Lord?

ces, and A. To liue and dye, not to our owne Rom. 14. 7.
6. 13. desires or profits, but to Christ our Phil. 1. 20.
be onely sac Lord, that his glory may be celebrated
ment, prop by our life and death.

pper and rea Q. What comforts?

why is Chr A. We may haue confidence both in
e of God? life and death, hauing a Lord that hath
begotten more care of vs, then we our selues, hee
ration, wit both can and will preferue vs liuing,
d hereby and restore vs to life being dead, also his
ue God, I seruice is holy, and his seruants shall be
Tim. 3. 16 where he is.

ce? Q. Concerning the third Article, hee

an to bee t was conceived by the holy Ghost, borne of the
e. Heb. 2. Virgin Mary, which signifieth, that Iesus
ur trust, lo Christ was not conceived as other men, but
that his humane nature was miraculously
made and sanctified by the holy Ghost in the
wombe of the Virgin Mary, and so united to
be second person of the Trinity; so as hee is
not two persons, although hee haue two na-
dued, 1 Ioh tures:

children of G

adoption is

wor

*natures: now what duties learne we from our
Saviour his becomming man thus?*

A. First, to magnifie Gods wisdom
and loue; secondly, to imitate the humi-
lity of Christ, *Phil. 2. 2. to 7.*

Q. What comforts?

Ioh. 17. 19. A. Great, first, that Christ vouch-
safed to take our natures, and to sancti-
1 Cor. 1. 30 fy our conception, birth and natures;
secondly, thus Christ is God with vs, of
the same nature ioyned to God, and heauen and
earth ioyned together.

*Q. Concerning the fourth Article, that
he suffered under Pontius Pilate, was cruci-
fied, dead and buried, he descended into hell.
You haue beene taught the meaning hereof,
but what duties learne you from Christs
sufferings?*

A. First, to acknowledge the great
mercy of our Saviour, *Phil. 2. 11.* second-
ly, to mourne for our sinnes, *Zach. 12. 10.*
thirdly, to loue Christ, *2 Cor. 5. 14.*
Matth. 10. 37 38. fourthly, to liue
in him; fifthly, to celebrate the memo-
ry of his death, *1 Cor. 11. 24. 25.* sixthly,
to suffer for his sake; seuenthly, not to
serue men as Lords of our consciences;
eighthly, to be patient, *1 Pet. 2. 19. 20.*
ninthly,

ninthly, to be harmelesse, humble, and
loung to men: *Phil. 2. 2. to 9. 1 Cor. 5.*
7. 8 Eph. 5. 1. 2

*Q. What comforts from our Saviour his
sufferings?*

A. As great benefits come to vs
thereby: first, wee haue reconciliation
with God, *Rom 5. 10.* secondly, remissi-
on of sinnes, *Matth. 26 28.* thirdly, san-
ctification, *Rom. 6. 3 4. 5. 6.* fourthly,
croffes cease to be curses; fifthly, death is
swallowed vp, *Heb 2. 14. 15.* sixthly, wee
haue liberty to enter into heauen.

Q. Concerning the fift Article, the *Matth. 28. 6*
third day he rose againe from the dead, in Act. 10. 40.
that the same body that was dead, and laid
in the graue, was by the diuine power of
Christ, raised to life, and the same soule that
was in it before, was brought into it againe:
what duties learne we hence?

A. First, to declare our life superna- *Col. 3. 1.*
turall, by affecting and seeking things
aboue; secondly, to maintaine our peace *Rom. 8. 34.*
against feares and doubts.

Q. What comforts?

A. It doth assure vs of the conquest *Rom. 4. 25*
of Christ ouer sinne, Satan, the world, *& 6. 4. 5.*
death and hell, and of our iustification, *1 Cor. 15.*
10.

sanctification, and preservation, that our bodies shall rise againe a last day.

Q. Concerning the sixt Article, cended into heauen, and sitteth at the band of God the Father Almighty; comforts arise from hence?

A. From Christs ascension, we quietnesse of heart in assurance that we are really possessed of heauen in Christ our head, and shall be personally blessed by the continuing of our iustification, and conciliation: and from his sitting at the right hand of God; first, Christ our Princely Prophet hath confirmed the Scriptures, *Esa. 8. 16.* and giuen grace to Ministers, *Eph. 4. 11.* and wrought mightily thereby, *Ioh. 14. 12.* secondly, as a princely Priest his sacrifice is of himselfe force, and hee maketh intercession for vs, *Heb. 7. 16.* and *9. 24.* thirdly, as a King, he gouerneth, protecteth, chastiseth, comforteth his people, and will receiue them to heauen, vanquisheth all the enemies of the Church, *Heb. 1. 8. 9. Renel. 3. 19. 20. Luk. 19. 27. Renel. 17. 14. and 19. 1.*

Q. What duties learne you from this Article?

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mighty; what

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4. thirdly,
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mies of h
3. 19. 20. 2
id 19. 11. 1
you from the

A. First, to know Christs humini-
not to be present with vs, Ioh. 16. 23.
id 17. 11. secondly, to receue his do-
rine, Heb. 2. 1. 2 &c. and 3. 1. &c.
thirdly, to content our selues with h s-
erits, sacrifice and intercession; fourth-
to reuerence and obey him. Act. 2.
35. and 5. 31. Phil 2. 9. 10. 11.
Q. Concerning the seventh Article,
whence Christ shall come to iudge the
licke and the dead, that is such as be dead
fore the last day, and such as then shall be
liue; what are the ends of Christs com-
ing to iudgement?

A. First, in respect of God, that the
tory of his iustice and mercy may ap-
are, and that Christ may publicly
e glorified, who was here disgraced,
nd that hee may finish the office of his
ediatorship, 1 Cor. 15. 24. secondly,
n respect of men, that the godly may
ee fully glorified, who are here affli-
ted, and the wicked fully punished,
who are often here in prosperity, 2 Co-
mb. 5. 10.

Q. When shall the day of iudgement be?

A. God hath not reuealed that to vs; Mark. 13.

First, to exercise our faith; secondly, to 31.

A. First

bridle our curiosity; thirdly, to keepe vs from security, and that we might be alwaies ready.

Q. What signes bee there of the iudgement?

A. First, the reuealing of Antichrist, *2 Thes. 2. 3.* secondly, departing from the faith, and generall corruption of manners, and deadnesse of heart, *2 Tim. 3. 1, 2, 3, 4, 5. Math. 24. 37. 38.* thirdly, the calling of the Iewes, *Rom. 11.*

Q. What signes shall concurre with the day?

A. The darkning of the Sunne and Moone, the falling of the Starres, the shaking of the powers of heauen, the punishments of the wicked, and the burning of the world, which is thought by some to be the signe of the Sonnes coming, *Math. 24.*

Q. What duties learne wee from this Article?

A. First, speedily to repent, *Act. 3. 1.* secondly, not to iudge rashly of mens estates and ends, by calling good euill, and by making euill worse than it is, or taking things doubtfull in the worst part, or censuring about things

ind

ly, to keepe different, or giuing finall sentence of
 ve mighten, *Rom. 14. 3. 4. 10. Esa. 5. 20. 2 Thes.*
5. 6. thirdly, not to bee impatient at *Psal. 37. 4*
 of the daye prosperity of the wicked, *Eccl. 8. &c.*
11. 12.

f Antichrist *Q. What comforts haue we hence?*

arting from *A. That our Brother, Husband,*
 orruption & aduocate and Redeemer, shal be Iudge,
 heart, *2 Tim.* and wee shall haue the sentence of abso-
38. thirdly, and bee manifested in holinesse
om. 11. and glory, *Ioh. 5. 24. Rom. 8. 18.*

urre with the *Q. Concerning the eight Article, I be-*
 ue in the holy Ghost, why is the third
 e Sunne and person in the Trinity, called holy?

Starres, the *A. Not onely because hee is holy*
 auen, the himselfe, but because he is the immedi-
 and the true worker of holinesse in the elect.

thought be *Q. Why is he called a spirit?*

e Sonne *A. Not onely because his essence*
 is spirituall, but because he is as it were,
 ee from the breathed, and doth proceede from the
 father and the Sonne.

ent, *Act. 1.* *Q. It hath bene shewed already what*
 ge rashly the graces of the holy Ghost, peculiar to the
 calling goodly are; tell mee now what be the common
 worse then these bestowed by the holy Ghost, on some that
 full in the reprobates, as well as on the elect?

out thing *A. First, the gifts of practising a*
 indiffe particu.

particular calling, *Exod. 31.3.* secondly, of illumination, *Heb. 6.4.* thirdly, prophecy, *1 Cor. 12.10.* fourthly, fulfilled joy, *Luke 8. 13.* fifthly, restraint of graces, *Gen. 22.6.*

Q. Concerning the gifts peculiar to the elect, shew me how a man may try himself whether he haue them: as how is effectual calling knowne?

A. First, by forsaking the company of wicked men, and needlesse or vnprofitable society with them, *2 Cor. 6. 16 17.* secondly, by teachablenesse, in hearing and obeying the Word, when God doth call to vs thereby, *Ier. 7. 27.* thirdly, by daily and constant prayer, not onely for heauen, and happinesse, but also for holinesse, *Joel 2. 32.* fourthly, by louing God and his glory about all things, *Rom. 8. 28.* fifthly, by louing one another, especially such as bee of the household of faith, *Esa. 11. 6. 2 Pet. 6. 7.* sixthly, by a holy profession and confession of true religion, and inuoluing to liue according to our profession, *Esa. 44. 5.* One that say I am Gods

Q. How may wee know wee are justified?

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3. second
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or vnlawfu
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prayer, no
pinelise, bu
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5. 2 Pet. 1.
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wee are in

A. By a conscionable vse of the
ord, Sacraments and Praier, *Luk. 24.*
Mark. 1. 9. Mat. 26. 26. 27. 18. Hof.
2. secondly, by the daily exercise of
penitance, *1 Ioh. 1. 9.* thirdly, by loue
God, *Luk. 7. 47.* fourthly, by loue
and mercy to men, *Ephes. 4. 32. James*
13.

Q. How may we try our sanctification?

A. First, by sorrow for sinne, with
vigilance in discouery of corruption,
Matth. 5. 3. Mark. 9. 24. Psal. 141. 5.
secondly, by a desire of grace, *Psal. 119.*
Matth. 5. 4. 5. 6. thirdly, by a desire
and indeauour to grow in grace, *2 Pet.*
8. fourthly, by care of vniuersall
and constant obedience to God, *Psal.*
9. 6. 112. 117. 1 Iohn 3. 9. fifthly, by
due to God and his children; with clea-
ning to God euen in the want of the
assurance of his loue, and not onely
while we are assured thereof, *1 Ioh. 4.*
and *5. 1. Acts 11. 23. Iob 13. 15. 24.*
sixthly, by a desire of the sincere milke of
the word, *1 Pet. 2. 2.*

Q. May Faith and Repentance, and
other graces as be necessary to saluation, bee

A. B

A. They

A. They may be weakned for habits being decaied, acts inter feeling denied, but they are neuerly and finally lost, *Luk. 22. 32. 1 Cor. 13. Phil. 1. 6. 1 Cor. 10. 13.*

Q. As it is comfortable that we such benefits by the spirit, so what learne we hence?

A. First, to vse the gifts of the to the glory of God, *Phil. 1. 11. 1. 12.* ly, not to grieue the spirit by our *Eph. 4. 30.* thirdly, to vse the whereby the holy Ghost worketh gifts, as ordinarily the word pre *Rom. 10. 14 17.* and whereby he seth them; as first, the Word Pre and Read, *1 Pet. 2. 2. Acts 20.* condly Prayer, *Iude 20.* thirdly, ceasing of the Sacraments, *Rom 1 Cor. 10 2. 3. 4.* fourthly, to p what we heare and know, *Ioh. 2 Tim. 1. 6.*

Q. Concerning the ninth Article leene the holy Catholike Church, the munion of Saints; shew a little more shen in the shorter Catechisme, what by communion of Saints?

A. Saints are holy people, w

1 Cor. 14.

bisme,

ned for a time
ts interrupt
are neuer wh
2. 32. 1 Cor.
13.
e that wee b
so what du

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1. 11. 1. 11. 1. 11.
t by our sin
se the mea
worketh the
word preach
reby he inc
Word Preach
Acts 20. 32.
thirdly, the
ts, Rom. 4.
ly, to pra
w, Ioh. 7.

th Article,
church, the
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with a larger Exposition.

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ing in this world, or departed from
nce by death: communion signifieth
e fellowship they haue, first, with
hrist, as his benefits are bestowed on
em, and their sinnes imputed to
hrist: and also he accounteth their af-
fions his owne, and helpeth to beare
em, *Psal. 73. 26. 1 Ioh. 1. 3. 2 Cor. 5.*
1 Cor. 1. 9. secondly, one with ano-
er, the liuing with the liuing, by lo-
ng, exhorting, comforting, and pray-
for each other, and imploying their
porall goods, for the profit of each
er, *Acts 4. 32. Gal. 5. 13. and 6. 1. 2.*
b. 3. 13. *Gal. 6. 10.* and the liuing
th the dead, in that the departed doe
generall desire the deliuerance of all
eir fellow members out of all their
eries, although they know not par-
ular conditions and persons, *Reuel.*
10. and the Saints on earth, doe in
art and affection, conuerse with them
heauen, desiring to bee with Christ,
1. 23. and 3. 20. *Col. 3. 1. 2.*

*Q. What duties learne wee from
we?*

*A. First, to labour to make our cal-
g sure, because thereby wee may
know*

know wee are true members of
Church, *2 Pet.* 1. 5. 6. 7. 10. secondly,
be thankfull to God for choosin
calling vs to bee of the number
people, *Ephes.* 1. 3, 4. thirdly, to
ly, that we may be Saints on earth
uing holinesse begun in the Church
lirant, that so we may be sure we
haue it consummated or perfect
Church triumphant, *2 Pet.* 2. 9. fi
ly, to loue, esteeme, and helpe on
ther, *2 Thes.* 3. 14. *Ephes.* 4. 2.
Rom. 12. 6. 7. 8. fifthly, to auoid v
full society with the wicked, *Eph*
11. *2 Cor.* 6. 16. 17. 18. *2 Tim.* 3.

*Q. Concerning the tenth Article
leeue the forgiuenesse of finnes, whi
blessing of God vpon his Church pr
by the sufferings of Christ, whereby th
of sinne binding to punishment, is to
way; what comforts arise from hence*

A. First, that this remission of
may be applyed particularly, *Psa*
1. 3. *Esa.* 38. 17. secondly, because
God iustificth, he sanctifieth, *1*
11. thirdly, nothing can separate
be iustified, from the loue of *C*
Rom. 8. 33. 34. 35. fourthly, b

isme,

with a larger Exposition.

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members of which shall raigne with Christ in another
world, Rom 5. 17.

choosing? Q. What duties learne we from hence?

A. First to renounce our owne me.
dly, to be, 1 King 8. 46. Ioh. 8. 11. secondly, to
on earth, be carefull to avoide sinne, Ioh. 8. 11.
the Church thirdly, to be thankfull to God through
sure wee Christ, Psal. 103. 1. 3. fourthly, to loue
perfect in him, Lake 7. 47 fifthly, to be mercifull
et. 2. 9. fourth men, Col 3. 13.

helpe one another Q. Concerning the eleventh Article, every
es. 4. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Article, the glorious: the bodies of the reprobate shall
nes, which by the powerfull citation of Christ, and
Church proceed to shame: what comforts learn you hence?
hereby the A. First, against troubles of this life,
ent, is taken Dan. 12. 1. 2. 3. secondly, against death,
om hence? Cor. 15. 55. 2 Cor. 4. 14.

ission of sinne Q. What duties?

A. First, not to mourne immoderate- Phil. 3. 20,
because wh for the dead, 1 Thes. 4. 13. secondly, 21.
eth, 1 Co haue the body in honour by nourish-
eparate such ing it, and by avoiding uncleannesse,
ue of Ch and other sinnes, & living righteously,
hly, bec Cor. 15. and by burying it decently at
death.

Q. Con-

Matth. 25: 46. *Q. Concerning the twelfth Article beleeue the life euerlasting, what shall*
 1 Cor. 2.9. *the euerlasting life of the soule and bo-
 ter they be reunited, which although
 cannot fully know in this life, yet it be
 some measure reuealed; first, what shall
 then?*

*A. Seuen things; first, such call-
 as be here ^a, for there shall be no M-
 strate or Subiect, Master or Seruant
 1 Cor. 13. secondly, faith ^b, hope, patience,
 12. 13. such vertues as be ioyned with grie-
 pittie, mercy, &c. thirdly, all si-
 Heb. 12. 22. fourthly, naturall infi-
 ties of body and minde, *Rev.* 7. 16.
 and 21. 4. fifthly, naturall meanes
 preservation of life, as meate, dri-
 1 Cor. 15. sleepes, &c. sixthly, the vanity of
 44. creatures, *Rom.* 8. 20. 21. 22. seuen-
 Matth. 22. the Mediatorship of Christ, 1 Cor-
 30. 15. 28.*

*Q. Secondly, what shall wee haue
 shall be saued at the the day of iudgement*

*A. First, in soule, these things; perfect knowledge ^d; secondly, per-
 Math. 5. 8. peace of conscience; thirdly, full
 Heb. 12. 22. dome of will to God ^e; fourthly, per-
 2 Pet. 3. 13. loue to God, the Angels and Saint
 13. 13.*

fme,
 5th Article, fifthly, full ioy, *Pf. 16. 11.* Secondly, in the
 what shall be body, there shall bee these things; first,
 e and body a great strength, acutenes of senses, health,
 although w although it be sowne in weakenesse, it
 yet it being shall rise in power; secondly, incorrup-
 what shall cea tion, no more subiect to rotnenness, or
 to be dissolued into dust; and immorta-
 lity, so as death shall haue no place,
 nor power, *1 Cor. 15. 54.* thirdly, glory,
 beauty; shining like the starres & sunne,
 as *Moses* his face did, by the glory
 which God put vpon it, and as *Christ*
 did at his transfiguration, *Dan. 12. 3.*
Matth. 13. 43. fourthly, to be spirituall,
 immediately sustained by the spirit of
 God, without meate or drinke, or any
 other meanes, and the body shall bee
 humble, and also perfectly subiect to the
 spirit of God. *1 Cor. 15. 44.* Thirdly, in
 both soule and body, there shall bee
 these things, first, perfection of nature
 and grace; secondly, communion with
 God, the blessed Angels and Saints,
Thef. 4. 17. Reuel. 22. 4. 1 Ioh. 3. 2. Ioh.
7. 24. Thirdly, heauen, *1 Pet. 1. 4.*
 Lordship ouer the creatures,
 except the Angels, *Reuel. 21. 7.* fourth-
 ly, all our blessednesse shall bee euera-
 stant, *Matth. 25. 46.*

Q. Thirdly, what shall we doe?

A. We shall keepe a perpetuall bath, praising God, *Esa. 66. 23, 4. 9. Ren. 7. 15.*

Q. What duties learne wee from hence?

A. First, to pray to God to open our eyes, that wee may be able in measure to conceiue of this felicity. *Eph. 1 17. 18.* secondly, not to set our mindes on earth, *Heb. 13. 14* thirdly, to labour earnestly to bee partakers of this blessednesse, and therefore to seek the life of grace here, *Math. 6. 19. &c. 33.* fourthly, to be patient in trouble and among the rest, the death of our friends and our selues; fifthly, not to contemne others that shall be partakers of the same glory, but to loue them for their hopes sake, *Psal. 16. 3. Iam. 2. 1.*

Q. What comforts may we gather hence?

A. First, against contempt and reproaches; secondly, against troubles and all iniuries of this life, *Rom. 8. 17. 18.* thirdly, against the flesh, *Renel. 14. 13. 1 Cor. 15. 56. 57.*

Q. Seeing this blessednesse belongeth only to true beleaguers, tell me what should we do to attain it?

the punishment of the wicked in hell?

A. First, paine of losse, by being separated from God, and all that be good, and losse of all blessednesse, *2 Thes. 1. 9.* secondly, paine of sense, and therein, first, shame, *Esa. 66. 24. Dan. 12. 2. 1 Ioh. 2. 28. Mal. 4. 3.* secondly, the wrath of God, *Ioh. 3. 36. Rom. 9. 22.* thirdly, a guilty conscience, *Mark. 9. 44.* fourthly, indignation against God, and all that they conceiue to be means of their miserie, *Reuel. 16. 11.* fifthly, fellowship with the deuils, *Matth. 25. 41. Reuel. 19. 10.* sixthly, the place is hell, a lake of fire and brimstone, *Reuel. 21. 8. Esa. 33. 14.* these things may be considered as the matter of the punishment, the manner is, first, the punishment shall be vniuersall in all the faculties of the soule, and members of the body; secondly, the paines of hell be manifold; thirdly, grievous; fourthly, vnprofitable to them; fifthly, eternall, *Matth. 5. 46.* therefore we must beleue in Christ, imbrace and obey the Gospell, that wee may abide these torments, and obtaine euermlasting life.

Iude 7.

Q. What is the Gospell?

F 2

A. The

A. The glad tidings of redemption of sinnes, and eternall saluation in Christ already come, *Mark Rom. 1. 2.* and in the old Testament the same in substance; namely, the tidings of remission of sinnes, and eternall saluation by faith in Christ already come, *Gen. 3. 15.* and *12. 3.*

Q. What is the Law?

A. A perfect rule of holiness and righteousness, binding all men to the obedience of it, vpon paine of damnation for euery offence.

Q. How many Commandements doe the Law containe?

*Exod 34.
18. & 20.*

A. Tenne, which were at first written vpon two tables of stone. The first sixe written on the first table, containe the worship of God, and the fixe last written on the second table, containe duties of charity and righteousness to our neighbours and our selues, and all the tenne containe the way to Gods glory, and seruice to God, being performed with a pure conscience of his commandements.

Q. What learne wee generally from the division of the Commandements?

A. That the true obedience,

isme,

s of remission to the Lord is, when the Cōman-
dements of both Tables are practised to-

gether, *Mark. 1. 1. Ezech. 18. 5. 6. 7. 8. 9. Tit. 2. 2.*

Testament *Pet. 1. 5. 6. 7. Psal. 119. 6. 101.*

Q. What is hereby forbidden?

A. The severing of them, doing one-

in Christy some duties to God, with omitting

3. duties to men, or performing onely

some duties of ciuill honesty to men,

holinesse with neglecting the worship of GOD;

all men to *Ezek. 18. 10. 11. 12. 13. Iam. 2. 10. 11.*

ne of damne Q. Is the obseruation or breach of both
Tables alike?

andements A. No, the obseruation or breach of
the first, is greater, *Matth. 22. 36. 37.*

ere at the Q. Is euery sinne against the first Ta-
of stone; while, greater then euery sinne against the se-
on the first and without exception?

p of God, A. No, the duties of both Tables
the second must be compared together, Comman-
dment with Commandment; inward
duties with inward; the greatest of the
first, with the greatest of the second; and
the least of the first, with the least of the
second.

generally from Q. What rules haue you for understand-
ing the Commandements?

diuine, acc A. First, when the Commandment

Rom. 7. 4.

1 is affirmatiue, it implieth the nega
 and when it is negatiue, it implieth
 2 affirmatiue: secondly, the Law is
 3 rual, as the lawgiuer is, and there
 bindeth all the powers of the so
 4 thirdly, with things commanded
 forbidden, the signes and out
 notes are commanded and forbid
 fourthly, a part is put for the whole
 wheresoeuer any thing is comma
 expressly, or by name, there all
 things of the same sort and nature
 occasions and meanes are comma
 which further obedience therunto
 the contrary are forbidden: yet in
 second Table, that degree of me
 which hath not obtained consen
 bee referred to the tenth Comma
 ment; whereas such motions again
 ny Commandements of the first T
 are to bee referred to that Law, to
 scope whereof they tend: fifthly: w
 soeuer is commanded or forbidde
 be done, or left vndone by our se
 we must procure it in others to be d
 or left vndone, so farre as our ca
 will suffer vs, *Heb. 3. 13.* sixthly, aff
 6 tiue Commandements binde

he negative ones, but not to all times; negative
 implieth the affirmative both at all, and to all times.

Law is spiritual. *Q. Concerning the first Commandement, I am the Lord thy God, &c. what
 of the soules these words containe?*

A. First, a commandement, or duties
 commanded; secondly, three reasons
 urging the performance of the duties.

Q. What be the duties commanded?

A. In generall, to haue God for our
 God, giuing him such inward worship,
 as he hath required, *Pro. 23. 26. Ioh. 4.*

24. in particular, first, a perfect know-
 ledge of God, so farre, as hee hath re-

vealed himselfe in his word and works,
Deut. 29. 29. as that he is one God, of a

nature spirituall, infinite, holy, eternall,
 onely wise, &c. and that in this one

essence or being; there be three persons
 or manners of being, the Father, Sonne,

and holy Ghost, and that his works are
 the creation and providence, as was

shewed in exposition of the Creede.

The sinnes forbidden, opposite to
 this knowledge of God be; first, Athe-

isme, holding there is no God, or that
 God knoweth not, or careth not for

things of the world, or cannot resist
 them,

1 Duty.

1 Chro. 28,

2.

Hof. 6. 6.

Pro. 3. 6.

Ier. 9. 23.

24.

them, or will not reward well doing, and punish euill doing, *Psal. 14. 1. 5. 2. Psal. 10. 11. Ezech. 9. 9. 2 King. 32. &c. Iob 21. 14. 15. Zeph. 1. 11.* condly, ignorance of the true God *4. 1. 2 Thes. 1. 8.* thirdly, presumptuous knowledge, when any falsly perswades himselfe that hee knoweth God, *h*edoth not, *Iob. 7. 27.* fourthly, false notions of God, as heretikes haue; too little knowledge, *Esa. 28. 9. 10. 5. 12.* sixthly, ineffectuall knowledge separated from practice, *1 Iob. 2. 4. 13. 2.*

2 Duty.

Secondly, wee are commanded to haue legall faith, to trust vpon Gods defence and deliuerance, for our blessednesse, both in soule and body. In legall faith there is required perfect holinesse in the beleeuer, which since it cannot be had in this life, wee must by euangelicall faith, looke to the perfect holinesse of Christ imputed to us, though this although the Law doe not require, *Gal. 3. 11. 12, 13. Rom. 3. 21.* nor doth by command, yet for as much as he may bee comprehended a commandment to yeeld obedience to whatsoeuer

well doing God should at any time command, and
al. 14. 1. Exod. God gaue power in *Adam* to doe what-
9. 2 King. 19. ~~it~~ might please him at any time
eph. 1. 12. to command, and seeing the reasons of
true God, *He* Commandement, I am the Lord thy
presumptuous God which brought thee out of the
ly perswaded and of Egypt, &c. and the words, the
h God, who ord thy God, in the third and fifth
thly, false or Commandements, may bee taken euan-
haue; firstly, licellly; we must here consider of euan-
28. 9. 10. He licell faith, and imbrace the same, sec-
knowledging wee cannot in this life haue legall,
Joh. 2. 4. 1 Cor. 3. 5. Esa. 26. 4. Joh. 14. 1. 1 Joh. 3. 23.
The sinnes forbidden be, first, vnbeliefe
commanded and distrust, *Heb. 10. 38. Matth. 6. 25.*
upon God *1. Rom. 10. 16. 21. 2 Pet. 1. 8. 2 Pet. 2.*
if accour and 1. secondly, presumption of faith, and
e and bod tempting God, neglecting the meanes
quired perfect to be vsed, *Matth. 4. 6. 7. Deut. 29.*
which seeing *19. 20.* thirdly, hypocriticall faith, ma-
e, wee making a profession of faith void of good
e to the poworkes, the fruits of faith, *Iam. 2. 14.*
puted to 1. fourthly, implicite faith of such as
e not reueal know not what to belecue, or what the
t. nor direct Church of God is, or what it beleueeth,
ch as here *Pet. 3. 15. Pro. 19. 2.* hereunto may be
commanded rash credulity, *Eph. 4. 14.* and con-
whatsoever secturall opinions, *Iam. 1. 6.* fifthly,
Ge temporary

temporary faith, beleeuing onely for
time, *Luke* 8. 13. sixthly, trust in
wit, wealth, strength, *Pro.* 3. 5. *Psal.* 17
seuenly, supposed merits, *Luke* 17
or in other men, *2 Cbro.* 16. 12. *Psal.* 1
3. *Esa.* 31. 1. 3. or deuils, *Dent.* 18.
11. or in any idols whatsoeuer, *1*
135. 18. *Esa.* 42. 17.

3 *Duty.* The third duty commanded, is le
hope, waiting and looking for he
and such good things to come, as C
hath promised; this is called the an
of the soule, *Psal.* 130. 7. and 40
1 *Pet.* 1. 13.

The sinnes forbidden in this reg
be, first, desperation, casting away ho
when men are either besotted with p
sent things, like the Epicures, sayi
eat, drinke; after death there is
pleasure; or when men imagine the
stice of God greater then his mercy,
so faint in themselues at the sight
their sinnes: secondly, presumption
mercy without promise, in such as
wickedly, and yet flatter themsel
Ier. 7. 8. thirdly, hope in creatures,
merits, the Popes pardons, and oth
fictions of men.

onely for The fourth duty commanded, is to 4 Duty.
 trust in our God about all, *Dent. 6.5. Psal. 116.*
3.5. Psal. 31. Marth. 22. 37. which is a diuine
Luke 17. motion whereby a beleener, with all
2. Psal. 140. his minde, will, affection and strength,
Dent. 18. desireth to haue communion with God,
 neuer, *Psal.* well pleased with him, and in deauou-
 reth to please him, *1 Ioh. 4. 7. Gal. 5. 6.*
 ded, is legal *Cant. 1. 1. 2.*

g for helpe The sinnes forbidden, be, first, hatred
 me, as God of God, *Rom. 8. 7. and 1. 30. Num. 10.*
 the anchor *5. Ioh. 15. 18. 24. 25.* secondly, coun-
 and 40. merieit loue towards God, *Esa. 66. 5.*
Cant. 1. 6. 7. thirdly, carnall loue of our
 this regard, *2 Tim. 3. 2. Rom. 13. 14.* fourthly,
 away hope in moderate loue of the profits, plea-
 ed with pleasures, and honours of this world, *Ephes.*
 res, saying *5. Col. 3. 5. 2 Tim. 3. 4. Phil. 3. 19 Gal.*
 there is no *26.*

gine the in The fifth duty, is to feare God about 5 Duty.
 mercy, and all, which is a childlike reuerence wee
 the sight of beare vnto God, as to our Father; feare-
 umption of all to displease him, because wee loue
 such as liue him; and the more wee loue, the more
 themselves we feare; this keepeth loue from wax-
 creatures, in being carelesse and falling asleepe, as *Cant.*
 and other *3. 4. and 5. 4. Psal. 2. 11. and 119. 10.*
Pro. 28. 14.

The

The

The finnes forbidden against the feare, bee carnall security or hardness of heart, *Pro. 21. 14.* which is natural in man as he is corrupted, but increased by drawing a false conclusion from Gods lenity and long suffering, as because God striketh not by and by, therefore he will not punish, *Ecc. 8. 11. Ps. 50. 21.* secondly, there bee diuers sorts of euill feare; as first, a superstitious feare, where there is no cause of feare; secondly, carnall feare of men, more then of God, *Matth. 10. 28.* thirdly, feare of idols, *Ier. 10. 3.* fourthly, seruile and slavish feare of God, *1 Ioh. 4. 18.* which is a shunning and going away from God, in despaire, arising from knowledge and accusing of sinne, and feeling of Gods iudgement and anger, and therein it differeth from a good feare, which ariseth from confidence and loue of God, and is exercised in shunning of sinne, this onely in shunning of punishment, which feare is the deuill, *Iam. 2. 19.*

6 Duty.

The sixth duty commanded, is humil-
lity to God, *1 Pet. 5. 6.* which is a lo-
conceit of a mans selfe, emptying him-
fe

gainst this
hardness
is naturall
increaseth
from
ing, as be
l by, there
8 11. *Psa*
liuers for
perstitious
e of feare
en, more
thirdly
hly, scrui
Iob. 4. 11
ing awa
ng from
sinne, and
and anger
m a godly
confidenc
exercised i
him.

The finnes here forbidden, be, first,
presumption, *Zeph. 3. 11. 12.* secondly,
unlawfull loue of our owne glory, *Mat.*
8. 3. 4. and vaine glory, *Phil. 2. 3.* third-
ly, boasting of the gifts we haue, *1 Cor.*
7. fourthly, counterfeite humility, a
fained denying of that which he secret-
ly desireth: the measure and danger of
the sinne of pride is exceeding great, for
Gods glory being his treasure, and the
proud man breaking vpon it, must
needs bee guilty of great robbery; and
the danger appeareth. in that GOD
hath threatned to set himselfe against
him.

The seuenth duty commanded, is pa- 7 *Duty.*
ience, *Rom. 15. 4.* which is a willing
suffering of hard and difficult
things for vertues sake; this should bee
without perturbation in calmnesse, the
paine being mitigated by our expecta-
tion

tion of Gods aide; therefore it is called
 a willing long-suffering, and there may
 also bee an abiding in that which is
 good: without this patience we cannot
 possesse our soules, *Luke 21. 19.* Faith
 may bee called the foundation of virtues,
 and patience the rooſe and covering,
 without which, showers will rotte
 into the building and rotte it, *Luke 15.*
2 Cor. 12. 10. ſo at length we come
 to the full aſſurance of hope, *Rom. 8.*
35. and *5. 4.* The kindes of patience
 a quiet bearing of that which is laid
 on vs for correction, and alſo for tri-
 The reaſon of Gods dealing with vs
 afflicting vs, is, firſt, in proſperous
 things, we are as the dead ſea; there may
 be a ſtirring vp, or elſe there will be
 foggishneſſe in our ſoules; ſecondly,
 that there may bee a conformity
 twene Chriſt and his members; thirdly,
 Satan hath his ſhame, hee muſt win
 now vs according to the greatneſſe
 of our gifts; fourthly, that we may triumph
 over the deuill, that hee may not
 Doth *Iob* ſerue God for nought?

The ſinnes forbidden, be, firſt, in-
 feſt, murmuring and fainting, be

it is called overcome with too much griefe, 2 Cor. 16, and seeking issue by vnlawfull means; secondly, in excesse, rashnesse, and foole-hardinesse, running into needlesse danger and trouble, and insensiblenesse, not being moued at the words chastisements, arising from not regarding the cause from whence, nor the ends whereto afflictions tend; and may bee, it worketh a blinde griefe, and they get pleasures and friends to giue it away, and so it is without profit to them, Esa. 1. 3. 4.

The eight duty commanded, is praising that which is inward in the heart, 8 Duty. Cor. 14. 15. Exod. 14. 14. Rom 8. 26. it must be made onely to God, Rom. 10. 4. it consisteth of petition and thanksgiuing; petition containeth, first, deprecation, when wee desire to haue some will taken from vs, for which there is required confession of sinnes, Psal. 32. and 51. 1. and secondly, supplication to haue some good thing granted: and hath three degrees, first, that it be giuen, Psal. 119. 34. secondly, that it be established, Psal. 68. 28. thirdly, that it be increased, Luk. 17. 5. Thanksgiuing is

is a returning to God praise for that
 receiue, the end of all being his glory
 this he bindes vs to, in the same be-
 that he bindes himselfe to vs, *Psal.*
 15. he that receiueeth ought, receiue
 it on this condition, and without it
 vsurper; in it is required, first, con-
 on, that we haue nothing, but we haue
 receiued it, *1 Cor.* 4. 7. *Iam.* 1. 17.
 condly, contentation, *Psal.* 16. 6.
 thirdly, annunciation and telling
 others, *Psal.* 66. 14. fourthly, a
 life, *Psal.* 106. 2. 3. *Ioh.* 15. 8. for
 manner of prayer, it must be, first, c-
 tinually, without wearinesse, *Luke*
 1. 1 *Thef.* 5. 17. 18. secondly, in f-
 without wauering, *Iam.* 1. 5. 6. third
 in humblenesse without intolency, *L*
 18. 8, 9. *Psal.* 3. 2. fourthly, in iud-
 ment without impudency, asking f-
 things as are fit, with such hearts as
 fit.

The sinnes forbidden be, first, of
 sion of prayer, *Psal.* 14. 4. and of tha-
 fulnesse, *Luke* 17. 17. 18. *Esa.* 5. 4.
 condly, to pray carelesly, prou-
 grudgingly; to make petition or as-
 thanks due to God, to idols or o-

for that creatures, *Hof. 2. 5. 8. Jer 44. 17. 18.*
 his glory. The ninth duty, is to remember *9 Duty*
 same bond God, thinking vpon those things which
 vs, *Psal. 50. 10.* we haue learned concerning God and
 at, receiue his Word, *Eccl. 12. 1. Pro. 2. 1.*
 thout it is. The sinne is to forget God, *Dent. 8*
 rst, confesse *1. 14. 19. Psal 50. 22.*
 but we haue. The tenth duty, is to reioyce in God, *10 Duty*
 . 1. 17. arising from the feeling of Gods good-
 . 16. 6. selfe and loue to vs, by which wee im-
 telling it, grace him as our ioy and delight: clea-
 thly, a heing to him with all our soule, and a-
 . 8. for loue all things, desire the fruition of
 e, first, cois presence in heauen, *Can. 1. 1. 2.* and
 e, *Luk. 11. 2.* the execution of his will, *Psal. 16. 10.*
 ly, in faith and *37. 4* and *104. 24. Phil. 4. 4. Rom.*
 . 6. third, *11. Psal. 119. 10. 1 Cor. 1. 31. 2 Cor. 10.*
 olency, *Luk. 7. 2 Sam. 30. 6. 1 Thes. 1. 6.*
 , in iudge. The sinnes herein be, first, not rejoy-
 asking (uing in God, nor his Word, *1 Pet. 2. 3.*
 hearts as. secondly, delighting in any thing elie,
 crowning our ioy in God, or comming
 first, omere in comparison to it, and to desire
 and of thane presence of wiues and children,
 . 5. 4. more then the presence of God, *Phil. 3.*
 , proud. *1. Iob. 12. 43. Luk. 12. 19. Dent. 4. 27.*
 on or ascer. The eleuenth duty commanded is in- *11 Duty*
 dols or othard obedience, which is a willing and
 G cheere-

cheerfull subiection of our wils to Gods will, accounting it a heauen to please him whom we so loue: this obedience must bee cheereful, with the whole heart, and vnto euery Commandement. *Rom. 6. 17. Exod. 23. 22. Ioh. 14. 15. 1 Ioh. 5. 3.*

The sinnes forbidden here be, first, disobedience, the degrees whereof are neglect and contempt; secondly, obedience constrained by mens lawes onely; thirdly, murmuring, as the Israelites who did not cheerefully obey God; fourthly, counterfeite obedience for some outward cause mouing vs, not fulfilling the intent of the Law-giuer when our affection is not carried after God, but following our owne iudgement, wisdom and will, and obeying God and man together, commanding contrary things.

12 Duty. The twelfth duty commanded, zeale for God, which is an ardent love of God, and a grieve for any reproach or contempt done to him, and an endeavour to put it away: or it is the height of all our affections for God, *1 Kin. 19. 10. Renel. 3. 19.*

s to God
to please
obedience
the whole
ndement,
b. 14. 15.

e be, first
hercof are
ndly, obe
awes only
e Israelite
bey God
ience for
vs, not ful
Law-giver
arried afte
wne judge
nd obeying
mmanding

manded,
ardent low
reproach
an inde
the height
d, 1 King
The

The sinnes opposite hereunto be, first,
coldnesse and luke-warmenesse, *Reuel.*
3. 15. 16. secondly, ignorant zeale,
Rom. 10. 2. thirdly, zeale pretended
where it is not.

*Q. What be the three reasons by which
the Commandment is urged?*

A. From that, God is Ichouah, an
eternall being, the beginning and end
of all things, performing his promises
and threatnings, from none, by none,
for none, but all things from him, by
him, and for him, and therefore wee
must haue no other Gods before him,
Exod. 3. 14. *Reu.* 1. 8. *Esa.* 44. 24. *Exod.*
3. *Dent.* 28. 58.

*Q. What learne we from this title Icho-
uah, or Lord?*

A. First, that hee is of absolute au-
thority, and therefore his will is law:
none can call him to a reason of his do-
ings, so that wee must obey where hee
commandeth, although we see no rea-
son of the thing commanded: wee must
believe if he speake, although wee see
not how it should be performed, for he
is Lord. Secondly, all our actions
ought to bee directed to him as their
end.

end. Thirdly, there is no power to withstand him, no craft to deceiue none to outliue him, therefore none to escape him when we haue offended but to fall at his feete, in whose hands we are for life or death. Fourthly, we ought to perseuere, we should continue our selues in euery vertue to some tribute of God, as in knowledge of his wisdome, in beliefe to his truth, in integrity to his vbiquity, in our patience to his eternitie.

Q. What is the second reason inforcing the obedience to this Commandement?

A. It is in these words, thy God is one strong God in couenant with thee wherein must be obserued, the force of the relation, if I be thy God, thou shalt be my people, and set vp to thy self no other God.

Q. How doth hee prone himselfe to be their God?

A. By a notable and memorable demonstration of power and goodnesse which hee sheweth for them; their deliuerance from the hands of their enemies, whereby hee pledged to them his fauour, and proued his power.

Q. How can this be a reason to vs,

Q. *What if we tasted not of that benefit?*

A. God hath deliuered vs from a greater bondage of sinne and the deuil; and how much more the sting of conscience, sinne, death, hell, and the euill, passed *Pharaoh* and all his taskmasters, torments without number passe the tale of bricke, so much must the remembrance of our deliuerance passe theirs to moue vs to obey.

Q. *What is the third reason?*

A. It may bee gathered from the acknowledgement of God in these words, *Before me*; thus, thou must not giue thine affections to any other, nor set vp another but me; for I am the Lord thy God, and able to punish, and it is in my sight, therefore thou shalt haue mee for thy God.

Q. *What may wee learne out of these words, Before me?*

A. It teacheth vs, that the sinnes which are done in this Commandement, come onely to the sight of God, *Esa. 45. 7. 1 Ioh. 3. 20.* the inward man being bound by it, and requireth truth in the inward parts, integrity is the vertue commanded.

Q. What is forbidden?

A. Hollow hypocrisie, vnfoundnes of heart, when the outward man goeth without the inward, as the Pharisee; or that so holdeth one religion, as though he is ready to follow another.

Q. Concerning the second Commandment, Thou shalt not make to thy selfe graven Image, &c. what is generally commanded herein?

A. The true outward worship of true God, according as is prescribed by the word written, without adding or detracting, *Dent. 12. 32.*

Q. How hath this Commandment place next the first?

A. There followeth a profession of that God whom we haue chosen, which consisteth in publike worship; so that which commandeth the profession of him in publike worship, which himself hath commanded, followeth the former, commanding vs to choose him.

Q. What may more particularly be seru'd in the second Commandment?

A. First, the precept it selfe; secondly, reasons vrging the performance of the Commandment.

Q. W

Q. What particular duties be commanded, and sinnes forbidden in the second Commandement?

A. First, to worship God by such meanes, and after such manner as hee hath appointed, as namely, these seuen.

First, to bee content with the Scriptures for our direction in all things, *Dent. 4. 2. Esa. 8. 20. 2 Tim. 3. 16. 17.*

The sinne forbidden here is, to set before vs for our direction, for the rule of our faith and obedience, any other word written or vnwritten, besides the inspired Bookes of Scriptures; as first, the Bookes called Apocrypha., which although they may bee read as many other Bookes of godly men, yet we may not build our faith vpon them: secondly, forged Bookes, as the Gospell of *Thomas, Barnabas, and Nicodemus*: thirdly, Papists vnwritten traditions, *Matth. 15. 9.* fourthly, loathing the simplicity of seruing God, that the Word prescribeth, and admiring will-worship, *Col. 2. 18. 23. 1 Sam. 15. 11. 12 &c.* and all good intentions not grounded on the Word, may bee referred hither, *2 Sam. 6. 6. Ioh. 16. 2.*

First sort of duties commanded, containing seuen particulars,

2.

Secondly, here is commanded a Ministry of the Word, as the Lord hath appointed; the Minister is to be called of God and the Church, *Heb. 4. Rom. 10. 15. 17. Eph. 4. 11. to Read and Preach the Word, Mal. 2. 7. 17. 3. 2. 2 Tim. 4. 2. Act. 13. 14. and 15. Neh. 8. 8. and people ought to heare the Word Read and Preached, 1 Thes. 5. 1. Joh. 8. 47. Esa. 2. 3. Psal. 122. 1.*

The sinne forbidden, is a false Ministry, not appointed of God, as Popes, Cardinals, Priests to offer properly a sacrifice propitiatory for the quick and dead, in the Masse, *Math. 15. 13. and hereunto may bee added, a dum Ministry, Neh. 8. 8. 1 Tim. 3. 2. Esa. 10. Hos. 4. 6. Jer. 23. 31. 32. Math. 14. moreover, neglect of hearing the Word preached, Heb. 10. 25.*

3.

Thirdly, prayer is commanded, *Ps. 65. 1. 2. Esa. 56. 7.* which that it may be used aright, first, it is to be directed to the true God onely, *Psal. 50. 15.* secondly, in the mediation of Christ alone, *Col. 3. 17. Joh. 16. 23. 27. 1 Tim. 2. 5.* other things belonging to prayer, may be added on the third Commandement.

T

The sins are, first, neglect of prayer, *Psal. 144*. secondly, abuse thereof, first, when it is directed to Angels or Saints, *1 Cor. 10. 14. Esay 63. 16. Mal. 1. 11.* to Read with *1 Tim. 2. 8*. secondly, when men substitute other Mediators as *S. Mary*, and *15. 20 S. Peter &c.* Thirdly, when people pray privately in publicke, and join not with the assembly in prayer, or hearing the word, *Eccl. 5. 1. 1 Cor. 14. 40*. Fourthly, false Ministers to leaue praying at the coming in of any to make a legge or to place him. as Popes improperly are. Fifthly, to pray with lips without touch of heart, *Es. 29. 13*. Sixtly, to pray onely with the heart neuer vsing the voice when conueniently wee might, *Hos. 14. 2.*

A fourth duty commanded, is to adhear to the minister and receiue the Sacraments instituted by God, *Mat. 28. 19. and 26. 26.* commanded, *Psal. 127. 28*. Sacraments belong to the Gospel, that it may be well properly in regard of signification directed to the end of institution, but as parts of Gods outward worship commanded by him alone, *Col. 3. 17*, and as all nations by the light of nature obserue some externall rites in their worship, they are in a general manner reduced to the second Commandement.

The

Yet con-
demne I
nor a short
circum-
ference, &
God assist
me, God
sanctify
me now to
these holy
duties, or
the like.

The sins forbidden in this regard
first, to neglect the sacraments when
might be partakers therof, *Numb. 9.*
Secondly, to haue more sacraments
then the Lord hath giuen to
Church, as those five of the Pope
Confirmation, Penance, Matrimo
Orders, and extreme vnction. Thirde
to take away the wine in the Lords
per from the people. Fourthly, here
to may bee added Magicke, worshi
ping the Deuill by charmes and oth
wise, wherein they haue as it were
villish sacraments, and many wa
breake this Commandement, *Deut.*
10. 11. 1 Sam. 28. 11, 12, 13, 14. Esa
19. and 65. 4. Ezek. 21. 21.

5.

Here is commanded disciplin
which is that order and gouernm
which God hath left in his Church,
admonitions, suspensions, excommu
cations and absolutions, to reforme al
ses, and to recouer such as fall into n
demeanors and sinnes, *Matth. 23. 1*
16, 17, 18. 1 Cor. 5. 4. 2 Cor. 2. 6.

The sinnes in this respect be, first,
neglect this duty, and to suffer noto
ous and grosse offenders to liue wit

regard be to that discipline, and to come to the sacrament, without testifying repentance. Secondly, to abuse this ordinance of God by excommunicating men for well doing; *Iohn 6. 2.* and for trifles.

Sixtly, Swearing by the true God may be referred to this Commandement; as part of his outward worship, *Deut. 6.*

13. An oath is a religious and necessary confirmation of things by calling upon God to be a witnesse of truth, and avenger of falshood, first, in assertion, secondly in promise, *Esay 49. 18. Heb. 6. 16. Ruth 1. 17. Heb. 3. 11. 2 Cor. 1. 23.*

The sinnes and sinfull abuse of an oath as it is taken by the true God, is against the third Commandement; but

some sinnes in swearing may be considered of here, as first by naming parts of God as if hee were a man, as heart,

soule, sides, feet, nailes, body. Secondly, by his pity, mercy, passion, blood, wounds, life, death, &c. if people hereby

understand Christs humanity, either they as much as in them lyeth teare his precious body: or by superstitious ignorance deify the members of Christ,

for howsoever in some cases it may bee law-

6.

*Totus Christus ad-
randus est,
et humani-
tas Christi
in composi-
to.*

lawfull to worship Christ man, yet not his humanity, or parts of his body considered as they doe. Thirdly, he thenish oathes as by *Impiter*, &c. Fourthly, Papisticall oathes, by Angells, and Saints, *S. Mary*, *S. George*, the *Mass Road*, &c. *Is. 5. 7.* *Amos 8. 14.* Fifthly, by other creatures as fire, light, siluer, faith, troth, honesty, &c. Sixtly, ridiculous nicknamed oathes, as bodikin, lakin cock, fey, sack, faggies, &c. as if God regarded the pronounciation and outward sound more then the oath it selfe, or looked to be mocked in his worship.

7.

Seuenthly, to make confession of the truth, and to defend it, either by rendering a reason of it, to euery one that iustly demands it, *1 Pet. 3. 15.* or by departing with our goods for the defence and maintenance thereof, is commanded of God, and may be referred to this Precept.

The sinne is, first, to giue our bodily presence to idolatry, our mindes being against it; secondly, to see it and be silent; thirdly, to confesse the truth, but with such as bee like our selues, before others to bee ashamed of it, or to con-

fess

itself, but not defend it, or to doe it
hastily, nor plainly, *Mark. 8. 38. Rom.*
10. 10. Math. 10. 32. Thus much of
the first sort of things commanded.

Secondly, there is commanded fir-
gesture of the body belonging to the
exercises of religion, as in prayer bow-
ing of the body, *Neh. 8. 6.* lifting vp the
eyes, and hands, *Psal. 141. 2. and 121. 1.*
John 17. 1. they that with their eyes loo-
ed vpon Idols in a superstitious man-
ner, are accused of idolatry. *Ez-kiel.*
Gestures should be decent, and such as
may expresse the humility and deuoti-
on of our mind, and in the publike ser-
uice of God, it is good to follow the
laudable fashion and custome of that
particular Church where we liue.

The sinne is, first, to neglect reuerent
gestures, as when in prayer men stare on
euery one that commeth in, and when
wee giue such gestures to men out of
season, as in the time of preaching and
prayer they doe, that leaue prayer and
preaching and all to make a legge when
their landlord commeth in. Secondly,
to giue religious adoration to creatures,
to Angells and Saints departed, *Rev.*

2. Duty.

19.10. *Acts* 10. Though ciuill ship or reuerence is to bee yeelded such as be our superiours, yet not religious, as if they knew our hearts were euery where present, Almighty the like. And it is sin to adore reliques as the Crosse of Christ, the sepulchre of dead men, &c. and it is sinne to adore the bread in the Sacrament, for Christ is no otherwise present therein than the water at Baptisme. So it is a sin to kisse an idoll shewing some approbation of the idoll thereby, *Hos.* 13. 2.

3. *Duty.* Although the church of England retaineth the name of saints daies, yet without idolatry, the daies being dedicated to the honour of God.

4. *Duty.*

3 Such rites and ceremonies should be vsed as bee decent, according to order and tending to edification, *1 Cor.* 13. and *14.* 26. 40.

The sin is, when ceremonies be superstitious, ridiculous, vnprofitable, superstitious, made parts of Gods worship. And it is forbidden building of altars, or images, and consecrating of daies to saints or Angells, *Exod.* 22. 20. also erecting altars, burning incense, and lighting tapers to reliques, *1 King.* 18. 4.

Fourthly, we are commanded to be watchful against all meanes and occasions of idolatry, or any false worship.

ciuill wor^{ent. 7. 3. 4.} and 11. 16. and 12. 13. 30.
e yeelded^d Magistrates, and Ministers, and all
yet not re^d according to their callings should bee
r hearts, ^{alous} to root out & abolish superstiti-
Almighty, ^s worship, *Exod. 23. 24. Dent. 7. 25,*
ore reliques^{. and 12. 1, 2, 3.}

e sepulche^r The sinne is to retaine reliques and
nned to ad^{onuments} of Idolatry, *Esa. 30. 22.*
it, for Chr^{od. 23. 13.}

erein then^{Fifthly,} helps and furtherances to ^{5 Duty.}
t is a sinne^{ods} worship, bee commanded, and
approbat^{ely} these foure things: first fasting.

ies should^{religious} fast is a voluntary abstinēce
ing to orde^m all food, and other comforts and
ights, for a conuenient time, not
1 Cor. 1^{ciudiciall} to health, that our humilia-

onies bee^{on} and prayer may be furthered. The
perstitious, ^{ne} of fasting ordinarily should last for
ip. And he^{the} day, at the least vntill the euening,

ltars, or re^{v. 23. 32. Indg. 20. 26.} The causes of
laies to Sain^{ing} bee, first, if wee haue false into

also erecti^y grieuous sinne, 1 Sam. 7. 6. second-
d lighting^{hen} some among vs haue so false, 1
8. 4. ^{r. 5. 2,} thirdly, when iudgment is vp-
anded to sm^{vs,} or is imminent hanging ouer our
nes and occ^{ad, Indg. 20. 26. 2 Chro. 20. 2.} fourth-
false worshi^{for} iudgment vpon others, 2 Sam. 12

De

some

1.

Fast m^{re}

Isa. 2. 11.

17.

Matt. 5. 15,

16.

They who

cannot ab-

staine so

long from

all meat,

should eat

for quanti-

ty very lit-

tle, and for

quality,

coarse or

mean food.

some speciall benefit, *Acts* 10. o
successe of the Gospell, *Acts* 13. 3
though all prayer require full : effect
yet in the time of a fast it should bee
traordinary, & speciall in zeale, stren
and continuance; therefore bring
downe the body, that the spirit may
caried vp.

Esa. 12. 12.
&c.

The sinnes forbidden bee, first,
fasting when there is occasion. Seco
ly, fasting is abused: First, when the
onely outward abstinence, without
ward humiliation and affliction, *1*
58. Secondly, to abstaine onely fr
flesh. Thirdly, to fast vnseasonably
without respect of occasions, as w
God hath called vs to reioyce
Fourthly, to fast without extraordin
prayer. Fifthly, not to keepe the da
fasting in the nature of a Sabbath, *1*
23. 30. Sixtly, to keepe a fast to Sai
Seuenhly, to thinke to merit by fasti

e. p. 119 2.

2 Vowes bee helps commanded
the furthering of Gods worship, *Nu*
30. 2. *Dent.* 23. 11. *Psal.* 22. 25. 2 *Ki*
23. 3. A vow is a promise made to G
of things lawfull and possible. There
three sorts mentioned in the Scriptu

me,
10. or for
13. 3. a
all: affection
ould bee
ale, streng
e bring wa
pirit may b
ee, first, na
on. Second
hen there
without i
ction, E
e onely fro
nseasonab
s, as whe
reioycing
extraordina
pe the day
bbath, Le
ast to Saint
it by fasting
manded fo
rship, N
25. 2 Kin
made to Go
ole. There
ne Scriptur
first

first, of ceremoniall duties which bee
now abolished; secondly, a promise of
morall obedience, which concerneth
vs, *Psal.* 119, 106. *1 Pet.* 3. 21. thirdly,
a promise of some bodily worke and
outward duty; as to fast, to giue such
or such almes; to abstaine from some
meates and drinkes, and to vse or not
vse other indifferent things, *1 Tim.* 4.
8. this last may be lawfull for vs to make
and keepe, some cautions obserued, as
may be shewed further vpon the third
Commandement.

The sinnes bee, first to neglect this
helpe, and not to make vowes with care
of keeping them; secondly, to make
vowes to creatures, as to Saints, as the
Papists doe.

A third helpe to Gods worship,
is preparation for the Preaching
of the word by education and main-
tenance; for education, Ministers
are to be trained vp in the schooles of
learning, *1 Sam.* 10. 5. and 19. 20.
2 King. 4. 38. the sinne is, to take away
schooles of learning, as *Julian* the Apo-
state did; and secondly, when men
without gifts runne into the Ministry,

H

be-

before they be sent, *1 Kin. 13. 33.*

Concerning maintenance, God hath commanded the Ministers of the Word should competently bee provided *Deut. 12. 19. 1 Tim. 5. 17. Gal. 6. 6.* The sinne is, sacrilegious taking away such things as belong to the maintenance of the Ministry, *Mal. 3. 8. Rom. 2. 2.*

4.

A fourth helpe is society and familiarity with the true worshippers of God, *Prou. 13. 20. Psalm. 16. 3. 119. 63.*

The sinne forbidden in this respect is society with idolaters in religious *1 Cor. 10. 20. 21. 22.* and too familiar in ciuill affaires, *Mal. 2. 11. 2 Chro. 19.* and selling things, which the seller knoweth shall be superstitiously impleaded; and triall of suits before idolaters when we deale with our brethren, and other decision may be had, *1 Cor. 6.*

Q. What sinnes be forbidden more generally against the performance of Gods worship, required in the second Commandment?

*A. First, making of Images of Gods *Dent. 4. 15. 16. Esa. 40. 18. Rom. 1. 23.* secondly, images of creatures religiously*

vise

33. God hath
the Word
vided for
al. 6. 6. 7.
ing away
mainenāce
om. 2. 22.
and familie
ippers
16. 3. and
his respect
a religion
o familiar
Chro. 19.
the felle
usly implor
e idolatry
erhren, and
1 Cor. 6.
en more gen
of Gods wo
Command
ages of God
. Rom. 1. 2.
s religious
vise

ysed, *Exod. 8. 10.* yet images and pi-
tures of creatures ma^{ke} be made for ci-
uill vse, *Matth. 22. 20.* profitable stories
being drawne, the nature of birds and
beasts may more be knowne, and cities
and countries. And the science of ca-
sting, caruing, and painting, is recko-
ned among the gifts of God, *Exod.*
31. 3.

*Obiect. But Images are lay-mens
bookes, and teach deuotion, and therefore
may be religiously vsed.*

*A. They are teachers of vanity, and
their doctrine is lies, Hab. 2. 18. Ierem.*
10. 8.

*Obiect. The Israelites had Cherubines
in Salomons Temple.*

*A. They had an expresse comman-
ment, we an expresse inhibition; and
they were signes of spirituall things,
which being come, the vse is ended; al-
though they were out of the sight of the peo-
ple, the Papists be not so.*

*Q. Why hath the Lord made choise of
the word Image to include so many things,
if appeareth are forbidden in this Law?*

*A. Because it was from the begin-
ning almost an inuention, wherein man*

some speciall benefit, *Acts 10.* or for successe of the Gospell, *Acts 13. 3.* although all prayer require full affection, yet in the time of a fast it should bee extraordinary, & speciall in zeale, strength and continuance; therefore bring wee downe the body, that the spirit may be caried vp.

Esa. 22. 12.
&c.

The sinnes forbidden bee, first, not fasting when there is occasion. Secondly, fasting is abused: First, when there is onely outward abstinence, without inward humiliation and affliction, *Esay 58.* Secondly, to abstaine onely from flesh. Thirdly, to fast vnseasonably without respect of occasions, as when God hath called vs to reioycing. Fourthly, to fast without extraordinary prayer. Fifthly, not to keepe the day of fasting in the nature of a Sabbath, *Leu. 23. 30.* Sixtly, to keepe a fast to Saints. Seuenhly, to thinke to merit by fasting.

P. luy 2.

2 Vowes bee helps commanded for the furthering of Gods worship, *Numb. 30. 2. Deut. 23. 11. Psal. 22. 25. 2 Kings 23. 3.* A vow is a promise made to God of things lawfull and possible. There be three sorts mentioned in the Scripture, first,

first, of ceremoniall duties which bee now abolished; secondly, a promise of morall obedience, which concerneth vs, *Psal. 119, 106. 1 Pet. 3. 21.* thirdly, a promise of some bodily worke and outward duty; as to fast, to giue such or such almes; to abstaine from some meates and drinckes, and to vse or not vse other indifferent things, *1 Tim. 4. 8.* this last may be lawfull for vs to make and keepe, some cautions obserued, as may be shewed further vpon the third Commandement.

The sinnes bee, first to neglect this helpe, and not to make vowes with care of keeping them; secondly, to make vowes to creatures, as to Saints, as the Papists doe.

A third helpe to Gods worship, is preparation for the Preaching of the word by education and maintenance; for education, Ministers are to be trained vp in the schooles of learning, *1 Sam. 10. 5. and 19. 20. 2 King. 4. 38.* the sinne is, to take away schooles of learning, as *Julian* the Apostate did; and secondly, when men without gifts runne into the Ministry,

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be-

before they be sent, *1 Kin. 13. 33.*

Concerning maintenance, God hath commanded the Ministers of the Word should competently bee provided for, *Deut. 12. 19. 1 Tim. 5. 17. Gal. 6. 6. 7.* The sinne is, sacrilegious taking away such things as belong to the mainenance of the Ministry, *Mal. 3. 8. Rom. 2. 22.*

4.

A fourth helpe is society and familiarity with the true worshippers of God, *Prou. 13. 20. Psalm. 16. 3. and 119. 63.*

The sinne forbidden in this respect, is society with idolaters in religion, *1 Cor. 10. 20. 21. 22.* and too familiar in ciuill affaires, *Mal. 2. 11. 2 Chro. 19. 2.* and selling things, which the seller knoweth shall be superstitiously imploied; and triall of suits before idolaters, when we deale with our brethren, and other decision may be had, *1 Cor. 6. 6.*

Q. What sinnes be forbidden more generally against the performance of Gods worship, required in the second Commandement?

A. First, making of Images of God, *Dent. 4. 15. 16. Esa. 40. 18. Rom. 1. 23.* secondly, images of creatures religiously vsed,

used, *Exod. 8. 10.* yet images and pictures of creatures may be made for civil use, *Matth. 22. 10.* profitable stories being drawne, the nature of birds and beasts may more be knowne, and cities and countries. And the science of casting, caruing, and painting, is reckoned among the gifts of God, *Exod.*

31. 3.

Obiect. But Images are lay-mens bookes, and teach deuotion, and therefore may be religiously used.

A. They are teachers of vanity, and their doctrine is lies, *Hab. 2. 18. Ierem. 10. 8.*

Obiect. The Israelites had Cherubines in Salomons Temple.

A. They had an expresse commandement, we an expresse inhibition; and they were signes of spirituall things, which being come, the use is ended; also they were out of the sight of the people, the Papists be not so.

Q. Why hath the Lord made choise of the word Image to include so many things, as it appeareth are forbidden in this Law?

A. Because it was from the beginning almost an inuention, wherein man

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did

did please himseife for Gods worship; therefore vnder that he condemneth all other inuentions.

Q. What be the reasons perswading our obedience to the second Commandement?

A. First, one is drawne from Gods ieaiousie, a metaphoricall speech drawn from wedlocke; hee is the husband of his Church: the second is drawne from his iustice, punishing to the fourth generation; them that hate him; the third is from his mercy, reseruing mercy for thousands that loue him, and shew it by keeping his Commandements.

Q. Concerning the third Commandement, Thou shalt not take the name, &c. what is meant by taking his name in vaine?

A. Name signifieth, first, the titles and attributes of God; secondly, religion; thirdly, the workes of God: by all which God is knowne; and, In vaine, signifieth for no cause, or vpon a light and fond occasion.

Q. What may be obserued in the words of the Commandement?

A. First, a precept; secondly, a reason enforcing obedience thereunto.

Q. What is commanded in generall?

A. That

A. That in all our life we set forth his glory, not diminishing any thing of honour due to him.

Q. Seeing that God is glorified in the right use, first, of his titles; secondly, of the exercises of religion, and thirdly, of his workes; shew me first what things are required to the glorifying of God ioynly in all these together, and then in enery of the particulars.

A. First, we are commanded to know how to glorifie God in all things, how to carry our selues in all things and actions for Gods glory; because knowledge goeth before practice.

Ignorance is forbidden, a sinne whereby the deuill greatly preuaileth in men to Gods dishonour, and abuse of his name.

Secondly, here is commanded the propagating and spreading abroad of the things we know, that others by vs may bee brought to a right vse of the name of God, *Deut.* 4 9. and 6. 10. *Col.* 3. 16.

The sinne forbidden is, first, a loathing and shunning of such speech as is had of God; secondly, the auouching

or spreading abroad of some false doctrine, concerning God, his will, or workes, *Ier. 14.* ^{13 14}

[3. Thirdly, the celebration, lauding and magnifying of God, is commanded, which is a commemoration of Gods properties, and workes, ioyned with a liking and admiration of them, that God may excell above all things.

The sinne forbidden, is contempt of God, and omitting of his praise, not to take knowledge of the wisdom, and goodnesse, and power which shineth in his workes, and to deride his worke, or manner of working, or to extenuate the excellency of it, or to obscure his gifts in our neighbour, and to dispraise meates at table, *1 Cor. 10. 31. Rom. 1. 19. 20.* secondly, contumely or blasphemy, which is to speake of God such things as are contrary to his nature, properties and will, either through ignorance or hatred of the truth, and God himselfe, *1 Tim. 1. 13.* thirdly, to banne and curse, either our selues or others, speaking impious things, as if God were the executioner, to reuenge our quarrell, *Rom. 12. 14.*

The

The fourth thing commanded, is zeale, which as it is inward; is required in the first Commandement, as practised outwardly, may be referred to the third precept.

Q. To come to the particular things signified by the name of God, and the things commanded and forbidden in euery of them: how is God to bee glorified by the right vse of his titles and attributes, as God, Lord, Almighty, Infinite, &c?

A. Wee must reuerently in heart First, concerning the titles of God. thinke, and with tongue confesse and speake of God and his titles, and liue holily in our profession, as becommeth them that deale with Gods attributes, hauing a feeling affection of the glory of God, that shineth in them, answerable to the excellency, holinesse, and comfortablenesse of them, *Zach. 2. 3. 2 Chro. 24. 20. 21. 22. Deuter. 28. 58. Rom. 5. 9.*

The sinne is a carelesse taking vp of them without any preparation of heart, or inward feeling and reuerence, without regard of the ends, for euery trifle; as first, in Playes and sports on Stages; secondly, with children, in telling of

iefts, tales and stories; thirdly, in vttering any troubled affection; fourthly, in light and vaine wearing; fifthly, in vsing them about wicked matters, as Witches, Sorcerers, and Coniurers doe; sixthly, in common salutations of courtesie, without inward reuerence, or feeling; seuenthly, in cursing our selues or others, as Carders & Dicers, cursing the Cards and Dice, their lucke or fortune, which is a crying out vpon God, that disposeth all things by his prouidence; eighthly, liuing vnholily in the profession of religion, *Rom. 2. 24.*

Secondly,
Concer-
ning the
exercises of
religion.
First, the
Word.

1 Pet. 2. 1. 2.
Luk 8. 13.
14.

The second thing commanded, is the right vse of the exercises of Religion, as the Word, Sacraments, Prayer, Oath, and Vowes; first, for the glorifying of God in the right vse of his Word; first, before we heare it, wee must auoide excessse in dyer, pride, curiosity, hypocrisie, worldly care and preiudicated opinions; and wee must meditate of Gods ordinance in the ministry of the word to beget grace, and to increase it in vs; and we must pray for the Minister, *Col. 4. 3.* and for our selues, *Psal 119. 18.* secondly in the action of hearing, wee must

must attend with reuerence, *Esa.* 66. 2. ^{v/xii} silence, *Iob* 29. 9. faith, *Heb.* 4. 2. and follow it with our affections feelingly, according to the matter of it, & not depart before the end, *Ezek.* 46. 10. thirdly, after we haue heard it, we must meditate of it, *Psal.* 1. 2. and search our selues, and labour to finde the power of it in vs, conferring of it, and practising it, that so we may giue glory to God in that experience, *Luk.* 8. 15. *Iam.* 1. 22.

The sinnes forbidden be, first, to ob-
scure the ordinance in the outward man
without the inward; to heare it with-
out feare, care, or conscience, not striv-
ing to feele the power of it; secondly,
in some Gentlemens houses, there is a
sinne, to content themselues with com-
mon seruice (as it is called) with the
neglect of the Word Preached, and
that vpon the Sabbath day; thirdly,
there is this sinne in the speeches of ig-
norant men, saying, they had as lieue
heare an Epistle or Gospell read, as a Ser-
mon preached; fourthly, there is a sinne
in the dumbe Minister and people, who
reade and heare it read, with this pur-
pose to beget faith ordinarily, whereas
God

God hath referued that ordinarily the vse of the preaching of it, not bare reading; fifthly, to make iests of the Scripture phrase; sixthly, to make charms of the sentences of it, as some doe, with *Pf. 50. 8.* with a key set in a book to find out a thiefe: hereunto may bee added other witchcraft and inchantment: seventhly, in Stage-plaies, Interludes and Pageants, *Pro. 13. 13. Esa. 66. 2.*

2 The Sacraments.

Secondly, wee must glorifie God in the right vse of the Sacraments: concerning Baptisme, first, in our owne vse of it, by meditating of the end of it, wee seeke out and finde in our selues, that we are one with God and Christ by the Spirit, that our sinnes be not onely forgiven, but euen killed in the roote. We are strangers in this world, and reioyce in our priuiledges of the heavenly ciuitie whereinto wee are incorporated. We must shew in our liues, that wee are indeed baptised with the holy Ghost, *Rom. 6. 2. 3.* and so glorifie God with praise to him for that ordinance.

The sinnes forbidden be, first, not to feele this power and comfort of it, not to labour to feele it in time of temptation.

son; secondly, not to call to minde the
promises and vowes made in baptisme,
nor indeauouring to keepe them, neuer
regard what was there done.

Secondly, concerning our carriage
of our selues in the baptising of others,
as we take not Gods name in vaine:
that must bee considered of people, as
they are Parents of children, or onely
members of the Church; Parents must
first prepare themselues before, by re-
membring the mercifull couenant of
God to them and their seede, and by ex-
perience in themselues to conceiue
hope for the childe: secondly, with all
conuenient speede that may bee accor-
ding to the assembly of the congrega-
tion desire that Sacrament, calling to
minde the ordinance of God, which is
not onely, that the childe shall bee
brought into the couenant of grace,
but there it must also bee sealed vpin
in the flesh, *Genes. 17. 10. 11. 12. Exodus*
24.

The sinne forbidden is, without any
thought of the couenant, to bee led on
by the cords of custome, not giuing
thanks to God for that mercy, nor
pray-

praying for the fruit of that Sacrament to the childe: secondly, not to instruct the childe being come to discretion, in the doctrine of the couenant, and the vse of the Sacrament, nor to labour in the feeling of the power and vse of the ordinance of God for faith and sanctification: thirdly, to deferre the time of receiuing that Sacrament, vpon vnecessary occasions and trifling excuses.

The rest of the assembly, and members of the Church, ought with knowledge of Gods couenant, and ioy of a member to be added, to adresse themselves vnto the worke, praying earnestly with the Minister, struiuing also to feele the force of it in themselves, calling to minde the solemne vow they haue made therein; so afterward stirring vp themselves to a communicating and gifts and priuiledges with the party receiued, and one with another, *1. 59. Eph. 4. 1-7.*

The sinne is, to runne out from the congregation before the Sacrament is administred, without necessary occasion; or staying, to busie our selues with other matters, not praying with the Minister.

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minister, not calling to minde our own
ow, and promise made in it, not to
true to bee comforted by it, but to e-
me it as a common thing.
Concerning the Lords Supper, that
wee may glorifie God in the right vse
hereof; first, we must meditate of the
thereof, in the ordinance of God, to
confirm our faith, and cheerefully to
remember Gods goodnesse to vs; se-
condly, we must examine our selues of
our fitnessse for the vse thereof, in know-
ledge, lest our sacrifice be blinde, in re-
pentance, lest it bee lame, in faith and
love, lest wee want our wedding gar-
ment, 1 Cor. 11.28.

The sinne is, to come ignorantly, in
unbelieve, malice, and impenitency: yea
neglect the renewing of our repen-
tance, 1 Cor. 11.29. 30. 31.

Thirdly, prayer is to be made to God ^{3 Prayer.}
in a right manner, for which cause, first,
we must prepare our selues before pray-
er, by knowledge of Gods commande-
ment, and of the things asked, that
they be according to Gods will, 1 Ioh.
14. 15. and by true repentance, Esa.
15. Psal. 66.18. and by loue to men,
Mark.

Mark. 11. 25. and emptying our hearts of worldly matters, that wee may presently lift them vp to God; secondly, in the action of prayer, wee must haue sense and feeling of our wants, *Psal. 63. 1.* and confidence to be heard, grounded vpon Gods promises through Christ, *Mark. 11. 24. Ioh. 16. 23.* and feruency, *Iam. 5. 16. Rom. 15. 30.* and perseuerance, *Eph. 6. 18.* thirdly, after prayer, wee must rest and waite vpon God by faith, and labour in the vse of the meanes for the obtaining of that which we praied for.

The sinnes be, first, when praier is made in ignorance of the commandment and will of God, *Rom. 10. 14.* and in an vnknowne tongue, *1 Cor. 14. 16.* secondly, when people pray by numbers so many prayers, without considering their particular wants, *Matth. 6.* thirdly, when such as pray, haue no care to leaue their sinnes, *Esa. 1. 15.* fourthly, to pray waueringly without confidence. *Iam. 1. 5. 6.*

4 Oath.

Fourthly, we are commanded to glorifie God by the right taking of an oath by preparing our selues to it, by consideration

consideration of the Lord, to whose iudgement we commit our selues in the oath, to stirre vp our selues to sweare in truth, lest we forswear, in iustice, lest we commit iniquity, in iudgement, lest wee sweare lightly and rashly, *Ier. 4. 1. Esa. 8. 1.* so worshipping God in it, we rest in the meanes for ending the strife.

The sinnes be, first, to sweare with a false heart deceitfully, false things, and when a man performeth not that which in his owne accord he sware, *Matth. 5. 3.* secondly, to sweare vniustly, to doe that which is euill, as *Act. 23.* thirdly, with a vaine minde vpon euery occasion, without due consideration, not in iudgement, rashly, *Eccl. 9. 2.*

Fifthly, vowes must bee vsed aright, 5 Vowes: first, and therefore must bee lawfully made and kept; first, the matter of them must bee agreeable to Gods will and Word; secondly, the end of them must bee to iustifie thankfulnessse to God for benefits receiued, or to preserue repentance and obedience by setting a Tutor ouer the will to keepe it in promised obedience; thirdly, they must be made with consent of superiours, if wee be vnder gouern-

gouvernement, *Numb. 30.* fourthly, they must bee possible; fifthly, agreeable to the calling of him that maketh them generally as a Christian, or particularly sixthly, they must be made with deliberation, not rashly; seventhly, they must stand with christian liberty; lastly, last full vows must be kept, *Ecccl. 5.*

The sinnes be, first, to make full vows about indifferent things, to be parts of Gods worship, when as they are but staies and proppes to the worship; secondly, to account them meritorious; thirdly, to make them of such things as be against the expresse word of God, as the Papists vow of continency, voluntary pouerty, and monasticall life, *1 Cor. 7. 9. 23. 2 Thes. 3. 10. 12.* fourthly, foolish vows, rashly and vnadvisedly made, in ignorance and lightnesse; fifthly, breaking of lawfull vows, *Psal. 78. Exod. 9. 28. 34.* sixthly, keeping vows made against the will of God.

Thirdly,
concerning the
workes of
God.

Thirdly, we are commanded to glorifie God in the right vse of his workes of creation and providence, with gratitude, reuerence and sound feeling of his

glory of God shining in them: first, to
 stirre vp our mindes to search them out
 thoroughly, and the glory of God which
 any way may bee found in them, *Psal.*
 104. 24. 34. and 64. 9. 10. and 145. 10.
 12. secondly, in the naming of them,
 to speake with reuerence, as of such ex-
 cellent things, *Psal.* 64. 9. 10. *Luk.* 2.
 18. 19. *Psal.* 8. 1. thirdly, to imitate that
 in the creature, which we may follow,
Matth. 6. 26. 28. *Pro.* 6. 6. and to auoid
 what wee should shunne, *Psal.* 32. 9.
 fourthly, to teach the workes of God to
 our posterity, that of the nature and
 quality of euery worke, they may take
 fruit and profit of increase vnto holi-
 nesse, *Psal.* 78. 7. 10. 11. *Dent.* 4. 9.
 fifthly, to sanctifie the vse of them by the
 Word and Prayer, *1 Tim.* 4. 5. sixthly, in
 the prosperity of our selues and others,
 to be thankfull, *Psal.* 124. 6. and 66.
 34. 26. *Rom.* 2. 4. seuenthly, in aduersity
 to acknowledge Gods iustice, and to be
 humble, *Iob* 1. 21. *Dan.* 9. *Psal.* 58. 11.
 eighthly, concerning lots, we ought
 with due meditation of Gods proui-
 dence, iustice and wisdome, by prayer,
 to prepare our selues, and with faith,
 I waite

waite for the immediate disposition of the lot by the Lord, to end some great matter in doubt, resting in the euent with contentation and quietnesse, *Pro. 18. 18. and 16. 33. Aet. 1. 23.*

The sinnes be, first, not regarding the workes of God, not seeking out the excellency of them, and being silent in our knowledge of them: secondly, superstition, which is a wrong opinion conceiued of the workes of Gods providence: the reason whereof can neither be drawne from the word of God, nor out of the whole course of nature, as to surmize that beasts may be tamed by verses, prayers, or the like; that it is vnlucky to haue a Hare crosse his way, and superstitiously to consecrate water, as in Papiists holy water: thirdly, to vse the creatures without sanctifying them by the Word and Prayer, and to bee vnthankfull for benefites: fourthly, to abuse the creatures by drunkennesse or vncleannesse: fifthly, not to be humbled at Gods iudgements, *Esa. 1. 5. Ier. 5. 3.* sixthly, to abuse the creatures by palmestry, by inspection of the hand, and the lines, crosse, and angles of it, to tell for-

fortunes: seventhly, by physiognomy or view of mens faces, to guesse at, or tell fortunes: eighthly, from the starrs by iudiciall astrology, to cast natiuities, foretell warres, the death of great men, famine, &c. ninthly, concerning lots, to rush vpon them rashly, without meditation and prayer, and to vse them for trifles, when controuerlies may otherwise be ended; and to make gaine of a lot, vsing subtilty to deceiue; and to repine, and not rest in the end of the controuerlie, decided by lot, lawfully used; and by casting of dice, & looking into a booke to tell fortunes.

Q. What is the reason whereby the third Commandement is urged?

A. By a seuerer threatening, that God will not hold them guiltlesse, but condemne them to eternall destruction, that take his name in vaine, without necessity, without glory to him, or profit to men.

Q. Concerning the fourth Commandement, Remember that thou keepe holy, &c. what is the generall scope of the same?

A. To appoint when God is especially to be worshipped.

Q. What doth this word, Remember, import, which is set before this Commandement, and not before the rest?

A. First, that God will in no wise beare the forgetting and neglect of this Commandement, because this containeth in some sort all the worship commanded in the former, being the special time set apart for the performing of it specially and publikely; and therefore he obiecteth to the Israelites, the transgression of this Commandement when he meaneth to signifie the breach of the whole Law: secondly, it may teach vs, there is required a special preparation to the obedience of this Commandement; hauing it so in minde, that we cast all our busineses, so as we neuer minde, that they shall not call away from the sanctifying of this day: and therefore this word, Remember, is specially directed to the gouernours that haue others within their charge vnder their authority: thirdly, it may teach vs to bring a religious minde without which, whatsoeuer outward worke we doe, is not accepted; and for this we must haue the more care,

dering our pronenesse by nature to forget the sanctifying of this day.

Q. What is the meaning of this word Sanctifie, or what is it to keepe the Sabbath day holy?

*A. To set apart, or separate a thing from a common and ordinary, to a holy use: so the Lord sanctifieth his people, separating them from the common do-
mage of the world, to be a peculiar peo-
ple to himselfe, *Lewit. 27. 28. 14. 16.* so the Priests, *Exod. 29. 1.* so the Sabbath, when we separate our thoughts, words, workes, senses and time, from a common use, to a holy and diuine.*

Q. Whether is it a Commandement, or a permission, when God saith, Sixe daies thou shalt labour?

A. The restraint of his labour about the worke he hath to doe, vnto the sixe daies, is a Commandement, limiting the time of his labour to them, that hee breake not in vpon the Sabbath. But for labouring the whole sixe dayes, if by his loytering and negligence hee leaue not his worke, to fall vpon the Sabbath, and take it not to bee a Commandement, but a permission; so as the Church may

separate some of the sixe daies, either to solemne reioycing, or humiliation.

*Q. What is the meaning of this, **Wishin thy gate?***

A. Figuratiuely it is to be taken for iurisdiction or authority; whatsoeuer we haue to the vttermost bounds of it.

Q. What doth it teach vs?

A. That they which haue the gouernement of others, are bound to see the Sabbath kept, not onely in their owne persons, but in the rest that be long to them, and if they doe not see the prophaning of the Sabbath by their authority; their breaches of the Sabbath shall bee laid vpon them to answer for *Neh. 13.*

Q. Doth this law still binde vs, or is it abrogated, because the Apostle saith, let no man condemne you in a Sabbath?

A. The Apostle speaketh of the ceremoniall Sabbath, as the seuenth yeere and other festiuall daies, which are abrogated. Moreouer, the seuenth daie from the creation of it, and the obseruing it with the set ceremonies, (*Num. 28. 9. 10.*) is taken away, *Act. 20. 1. 1 Cor. 16. 1. Rev. 1. 10.* Ours for the resurre

either resurrection of Christ, is called the
 Lords day. Moreoue, the Sabbath in the
 old Testament, was a type and figure of
 regeneration, *Ezek. 20. 12. Exod. 31.*
15. and of the euerlasting rest of the
 Kingdome of heauen, *Heb. 4. 8. 9.* in this
 respect labours are not simply and for
 themselves forbidden, now as they
 were then, but as they hinder our spi-
 rituall exercise and sanctifying of the
 Sabbath or Lords day, either in publike
 or priuate, but as they helpe vs in these,
 they are lawful; but the moral obseruing
 of the Sabbath, is perpetuall, & bindeth
 vs, as well as the Iewes, as all the other
 of the tenne Commandements also doe.

*Q. How may this Commandement bee
 diuided?*

A. First, into the Commandement
 it selfe: secondly, reasons inforcing o-
 bedience to it.

*Q. What are the duties commanded,
 and sinnes forbidden?*

A. First, there is commanded to rest;
 secondly, to performe holy duties.

First, to rest from our labours vpon *1 To rest.*
 that day, the better to attend vpon the
 other duties commanded; as to rest

from the workes and labours of our honest and lawfull callings, *Leuit. 23. 3. Exod 34. 21. and 31. 5.* as the husbandmans plowing, sowing, reaping, binding, turning, or bringing home his corne; also from faires, chafferings, bargaines, *Neh. 13. 15. 16. 17. 19.* and from ordinary and vnecessary iournies, *Exod. 16. 29.* yet we must know, that in case of necessity and charity, a man may doe some of these workes, that bee seruile, and not breake the Sabbath, *Mat. 12. 1. 5. 11. Luk. 14. 5. Mark. 2. 27.* first, iournies to the Prophets, and places appointed for Gods seruice, are lawfull on this day, *2 King. 4. 23. Psal. 84. 7.* secondly, to procure some speciall and necessary good to others; so Midwives and Physitians may trauell to women, and them that be sicke, and so to help a beast out of a pit; *Luke 14. 15.* to giue them meate and water, and to provide meate and drinke, *Matth. 12. 1.* but these must be done, not as workes of our calling simply, but as workes of charity: we must know also, that wanton Dancings, Drinkings, Church-ales, Stage-plaies, great feasts in pampering the

ur ho- the flesh, hinder the performance of the
 23. 3. duties of the Sabbath, more then ordi-
 band- nary labour. Concerning solempne and
 bin- sumptuous feasts, such as are made at
 me his marriages, or admitting of men into
 s, bar- their ciuill offices, although they bee
 d from lawfull in themselues, yet not on the
 rnies, Sabbath day, being dangerous and vn-
 that in safe to be vsed, both because they de-
 n may taine many from the assemblies, and
 ee ser- hinder almost all the priuate exercises
 Mat. and duties of the Sabbath. In this case,
 2. 27. *Dauids* example is worthy of considera-
 d pla- tion, *1 Chro. 11. 18. 19.* so we may say
 e law. of the meates in those pompous prepa-
 al. 84. rations, for they be not without the ha-
 peciall zard of mens soules. We must also know
 o Mid- that in the thoughts and motions of our
 to wo- hearts, the Sabbath is to be kept, for the
 d so to law is spirituall, *Rom. 7.* and bindeth the
 15. to spirit and soule of a man as well as his
 o pre- body, as in all the rest of the Comman-
 12. 1. dements, where the action is forbidden,
 worker the affection is forbidden, and that
 kes of which is vnlawfull to be spoken, is vn-
 wan- lawfull to bee thought on this day, as
 n-ales discourfing of worldly matters vnnecef-
 pering rarily, either in table talke, or otherwise,
 the is

is forbidden, so the thoughts of the heart, although neuer uttered. God requireth the whole man, Thou shalt serue the Lord thy God with all thy thought.

The sinnes so bidden against the rest required on the Sabbath bee, to doe workes, or speake words, or thinke thoughts about the affaires of this life further then necessity in charity requires.

2 Holy duties.

The second thing commanded, is performing holy exercises, whereby the day may be sanctified; as,

I.

First, preparation, which is a sanctifying of our selues, and of those that belong to vs, to the performing of the workes of the Sabbath, by praying to GOD, and taking account of our seuerall sinnes, and considering the end of the Sabbath, which the publike and priuate exercises of the same, *Exod. 32. 5. 6.* in which respects we write something the earlier, that we may haue time for this, *Mark. 1. 35. 39.*

The sinne forbidden, is to omit this preparation, to bestow the time about other matters; as many that can scarcely

get

get out of the looking-glasse by dinner-time, but if they bee ready, when the bell ringeth, they thinke it well: secondly, to sleepe out the time.

Secondly, to ioyne with the publike assembly, to shew that wee are of the assembly of the Saints; there to be ready, at the ordinary houres of meeting, and to continue from the beginning to the end, *Act. 20. 7. and 13. 15. 2 King. 4. 22. 23. Ezek. 46. 10.*

The sinne is, to refuse the assembly of the Saints, and to come negligently; to come in the fore-noone, and neglect the after-noone; as if the whole day were not to be sanctified.

Thirdly, we are commanded to ioyne with the assembly in all the holy duties there to be done, as in prayers, supplications, thanksgiuings of the Church, *2 Tim. 2. 2. 4.*

The sinne is, to separate our selues in priuate prayer, from the common affection and prayer wee should haue with the Church. Moreouer, wee are commanded to heare reuerently and attentively, the Word Read and Preached, *2 King. 4. 22. Act. 13. 15. 16. and 20. 7.*

The

The sinne is, to reade or pray, (as some bring bookes for that purpose) while the Minister is in Preaching, whereas they should draw neere to heare: secondly, to sleepe: thirdly, to talke: fourthly, to content themselues with the Word read, liuing in such Parishes, where the Minister cannot Preach, or where there is no Preaching long time together, and in a manner, a famine of the Word, and not to seeke those places where it is preached.

Another duty that wee are to ioyne with the people of God in, is, to receiue the Sacraments, *Act. 20. 7.* another is, to gather or giue to the publike gathering for the poore, *1 Cor. 16. 1.* The sinne is, to neglect these duties.

4. Fourthly, wee are bound to priuate duties on the Sabbath, that wee may reape profit of the publike, as first, to conferre of the Word wee haue heard, and to meditate of it, to labour the conscience and fruit of it in our hearts, *Mal. 3. 16. Psal. 119. 11. 13. 14. 15.* here in the gouernour of the family may profitably be employed, in calling his family together, to require what they haue

haue learned, and to help them to further vnderstanding of it, and to vrge the practice of it in their life, *Gen. 18. 18.* Secondly, singing of Psalmes, *Ephes. 5. 19. Col. 3. 16.* Thirdly, meditation of the workes of God; as of the Creation, Redemption, preservation, *Psal. 92.* Fourthly, admonishing those that fall, and exhorting one another. Fifthly, reconciling such as be at variance. Sixthly, visiting the sicke.

The sinnes be to omit these duties.

5 Lastly, there is commanded, that we should account the sabbath a delight, and our chiefe ioy, our springs being in it. *Esay 58. 13.* Therefore although a man exercise both his thoughts and speech in holy duties, and yet haue no cheerfulness in them, but accompteth them wearinesse, it is his sinne.

Q. What bee the reasons wherewith this fourth Commandement is urged?

A. They are three, one by a pre-
 uention drawne from the equitie.
 I permitted thee sixe dayes for thine
 owne labour, thou shalt therefore set
 one a part for my seruice, and that is e-
 quall. Secondly, I rested the seuenth
 day,

day, and sanctified it, therefore thou must doe so; an argument from Gods example. Thirdly, it is a day dedicated to my worship.

Q Concerning the first Commandement, Honour thy father, &c. What is generally commanded therein?

A. To preferue the dignitie of our neighbour and our selues.

Q. What doth this Commandement containe?

A. First, the precept it selfe, secondly, a reason.

Q. What is commanded in this word Honour?

A. First, reuerence, both inward and outward, such as the manner & custome of the Countrey requireth to men of such place, as by rising, standing, bowing, silence, giuing precedency, *Leu. 19. 32. Psal. 72. 9.* Secondly, obedience, *1 Pet. 2. 13.* Thirdly, maintenance, *1 Tim. 5. 3.*

Q. What is meant by Father and mother?

A. All superiours by nature, by age, *1 Tim. 5. 1. 2.* by office, as Magistrates, Ministers, husbands, Masters, *Esay 22.*

*Esa. 22. 21. Indg. 17. 10. 2 King. 13. 14.
King. 5. 13.*

*Q. What may we learne from the order
of the commandements of the second Table,
his being placed first?*

*A. That duties commanded in the
other commandements for preservation
of life, chastity, name and goods are prin-
cipally commanded of vs to those that
are as parents by nature, by age, or by
office vnto vs: And the transgression
of euery of the Commandements is a
greater offence being against one of
these, then against our equalls; as to kill
mans Father, Magistrate, tutor, &c. So
to speake euill of, to steale from, to rise
in anger against, to hate &c. then
against an equall.*

Q. Why are superiours called fathers?

*A. Because of the fatherly care they
should haue for the good of their infe-
riours, being set ouer them for their
health, Rom. 13. and in this Comman-
dement is required duty not onely of
inferiours to superiours, but interchange-
ably of superiours towards inferiours.*

*Q. What is the duty of children to their
naturall parents?*

A. First,

A. First, to loue them with a child like and naturall loue, cheerefully and continually. Secondly, to reuerence them both inwardly, and by outward behauiour of gesture and speech, acknowledging their authority, *1 King. 1. 19. Luk. 2. 51.* giuing them also reuerence in their correcting of the, *Heb. 12. Numb. 12. 14.* Thirdly, obediently to yeeld themselues to bee gouerned by them, especially in matter of calling and mariage, *Numb. 30. 4. 5.* laying their instructions in their hearts, *Prov. 6. 20. Col. 3. 20.* Fourthly, to respect their care and loue, with maintaining them, according to their abilities in their wants, *1 Tim. 5.*

Q. What are the sinnes by which children breake this Commandement?

A. First, by vnnaturall affection *2 Tim. 3. 3.* either not louing with cheerfull loue, or not continually, *Prov. 23. 22.* Secondly, to be vnreuerent in their behauiour towards them, mocking or despising them, *Prov. 30. 11.* Thirdly, by disobeying their counsell *2 Tim. 3. 3.* Fourthly, by making marriages for themselues without their parents

rents knowledge or consent, *Exod. 22. 16. 17.* as *Eſau, Gen. 26. 34.* fifthly, by stealing from them, as *Micah* from his Mother, *Judg. 17.* sixthly, by defaming them, or disclosing their secret faults, as *Cham* his Fathers nakednesse, *Gen. 9. 22.* seventhly, by grievuing them through dissention and wickednesse, as *Jacobs* sonnes with *Ioseph*: eighthly, by not relieuing them in their want, *1 Tim. 5. 4.* ninthly, by cursing them, *Pro. 30. 11.* or murmuring at their rebukes or corrections.

Q. What be the duties of Parents towards their children?

A. From the first conception to take care of them to the end of their liues; first, the father is to present his child with all conuenient speede, according In infancy to the assembly of the congregation, to the first Sacrament, that it may be baptized, *Luk. 1. 59.* and the mother is to nourish it vp, if she bee able, with her owne milke, and to performe all motherly care and duty, *1 Tim. 5. 10. Gen. 1. 7. 1 Sam. 1. 29.*

Secondly, according to their yeares and ability to traine them vp in the know.

knowledge of God and his will, *Eph.* 6.4. *Pro.* 22. 6. by little and little, in often repetition, and great plainnesse, *Esa.* 28.10. so framing them to bee apt to receiue profit by the publike ministry, in acquainting them with the Scriptures, *2 Tim.* 3.15. *Deut.* 6. 6. and working conscience in them by instruction of the workes of God in his mercy and iustice, *Gen.* 18.18.

The sinne is, to nourish or suffer in them, the common ignorance of the world.

Thirdly, to frame them to obedience of life, *Pro.* 20. 11. keeping them in subiection with all comelinesse, *1 Tim.* 1. maintaining their authority by rebuke and by correction, *Pro.* 29. 15. and 22.15. and 20.30.

The sinne is, to let them alone to themselves, or to vse too much lenity as *Eli*, *1 Sam.* 2. or to bee austere or rigorous, *Eph.* 6.4.

Fourthly, to walke before them in a good example of sobriety, godlinesse and righteousness, *Phil.* 3. 17. & 4. *Psal.* 101.2. *1 Cor.* 4. 16.

The sinne is, to command godlinesse

to them, and to shew example of all profanenesse; to send them to the assembly, and themselves tarry at home, to sweare and mocke, and brawle, and lye in their hearing, &c. fifthly, according to the diuersity of their gifts, to frame them to some profitable calling, and to beate into them, gifts, and conscionable vse of the gifts required of them, 1 Chron.

18.9. *Pro. 31.1.* sixthly, Parents are to prouide for their children, maintenance, and helpe for this life, 1 Cor. 12.

4. seventhly, if they haue not the gift of continency, to counsell them and gouerne them vnto a fit and religious marriage, *Gen. 42.2. Ruth 3.1.*

In ripe age.

The sinne is, not to care for their maintenance, 1 Tim. 5.8. secondly, to make matches for them onely for carnall respects: thirdly, to suffer them to be wantonly.

Q. What is the duty of seruants to their masters, Mistresses, and Dames?

A. First, a conscionable stooping owne of the heart vnder their authority, working in them feare: secondly, obedience euen vnder their vnlawfull directions: thirdly, yeelding them-

selues to be restrained in their desires, by their Masters will, with signification in gesture, speech, and whole behaviour, that they haue a feeling of the Lord in their hearts, as of Gods image in the superiority.

The sinne is, contempt of heart, despising their masters, or equalling their thoughts, contradicting, murmuring, impatiēce, vnder their lawfull or lawfull corrections, following their own will, in their delights and desires.

Fourthly, seruants are to be obedient, expressing it in a prompt readinesse of heart, to please their masters in all lawfull things; euen in those things that are hard, and in respect of their condition haue some indignity in them: vnder which is required, diligence to bestow their time, and paines, with all care for their masters profit, and faithfulness, singleness of heart, as seruing the Lord, not secretly setting apart any thing of themselves of their masters goods, misspending in feasting or play, shewing all good faithfulness.

Their sinne is, first, eye-seruice: secondly, frowardnesse, doing frowardly

desires, but that they doe, without loue or care to
reapproued: thirdly, to doe it onely
necessity or grudgingly; not as to the
ord, freely, with good will: fourth-
ly, seeking their owne profit, with their
masters losse.

Q. What is the duty of masters to their
servants?

A. To keepe them in subiection;
first, for the performance of the duties
of holinesse: secondly, for diligent per-
formance of such worke and labour, as is
for euery one, 1 Tim. 3. 4. Psal. 101.
6. 8. It appeareth, that they are to
keepe them in subiection to the duties
of religion, because the Commande-
ment of the Sabbath, bindeth them to
sanctifie it, not onely in themselues, but
also in their seruants: and the godly
practice of the faithfull proueth it, as of
Abraham, Gen. 18. Iacob, Gen. 35. 2.
Isaiah, c. 24. v. 15. Hester, c. 4. v. 16.
And they are bound to the common
weale by their household government, not
onely to further the peace of the com-
mon-wealth, but also of religion and
holinesse, 1 King. 17. 17. The
duties required in a Master for the best

redressing of faults in his family, by wisdom and patience; that they may be thoroughly fitted, and soundly reprimanded, out of the Word of God: yet sometimes (keeping their authority) to winke at some things for a time, till further occasion be offered, *Eccles. 7. 21. Prov. 20. 21.* hearing what can be alledged, and so by equity, to allow or disallow it, *Iob 31. 13.*

The sinnes be, first, hastinesse and indiscretion, not making the matter plaine, that the conscience may be touched for the fault: secondly, pride, not to heare any excuse, although offered in submission: thirdly, bitterness, rather then amending, *1 Pet. 6. 4.*

Thirdly, another duty of Masters to provide for their seruants, necessary things, as conuenient cloathing, food, rest, and if neede be, recreation, *Prov. 31. 21. and 12. 9.* not onely according to iustice, paying them their due wages, but otherwile to helpe them, and liberally to reward them, as farre as Christianity shall binde them: they haue the strength of their age in their seruice, *Col. 4. 1.*

Q. What is the duty of subjects to Magistrates?

A. First, reuerend subiection, stouping downe vnder the authority set ouer them, *Rom. 13.* Secondly, to be obedient to al their lawful commādements with cheerefulnesse. Thirdly, to pray for their prosperity and godly gouernment, and to giue thanks for the profic wee receiue from their place and power. Fourthly, to maintaine them in state, according to their place, willingly and gladly.

The sinnes be, first, to rebell, either in act, or purpose against their power, *Numb. 16.* secondly, to murmure against them, or to entertaine euill thoughts of them, *1 King. 12. 4.* thirdly, to vse railing speeches; *Exod. 22. 28. Job 34. 18.* fourthly, to fauour traitors, or to maintain mutinous subiects, as they that harbour close Papists, and disguised Iesuites: fifthly, not to execute faithfully, the office committed to them, by the Prince, either in the Church or Common-wealth: For as the Kings throne is established by iudgement and mercy, so for want of it, it is ouer-

K 4 throwne,

throwne, and where there is no vision, the people decay. They that deceiue their Prince, either in administration of iustice, or in sincere Preaching, doe pull downe his throne, as much as in them is: sixtly, not cheerefully to pay tribute: seuenthly, not to beare them vp by our prayers.

Q. What is the duty of Magistrates?

A. To maintaine and administer iustice without respect of persons, *Ios. 24. 27. 2 King. 11. 17. Leuit. 19. 11. Deut. 11. 7. Amos 5. 24.* for the doing of this, the chiefe Magistrate is to appoint in all the gates; that is, in all fit places of public meetings, Iudges and Gouvernours, *Deut. 16. 8. 1 Pet. 2. 13. 14.* and they which are to be chosen and appointed; first, are to be knowne, and wise for gouernement, *Deut. 1. 15.* secondly, adorned with speciall vertues; true, hating gaine of reward, men of courage in the feare of the Lord, and stout in the businesse of iustice.

The sinnes bee, first, to giue themselves to ease and pleasures, with the neglect of their duty, or hinderance of it, *Ecc. 10. 16.* secondly, to hinder religion,

igion, and peruert iustice, *Esa. 1. 23.*
Jeroboams hath his blot that shall neuer
 be forgotten, That hee made Israel to
 sinne: thirdly, to delay iudgement and
 iustice, beyond conuenience, *Iob 31. 16.*
 it was a griefe to see the people stand
 from morning to euening about *Moses*,
 waiting for dispatch.

The chiefe Magistrate is not dischar-
 ged if hee set Iudges & officers which
 abuse their places, *Pro. 20. 26.* he must in-
 quire, and after true knowledge of the
 matter, reforme righteously, *Esa. 22.*
Is. 2 King. 18. 8. Nehem. 5. 7. and 13.
17. 2 Chro. 19.

*Q. What is the duty of the husband to
 the wife, and the wife to the husband?*

A. Their duties are common to
 both, and proper to either: common
 to both; first, dwelling together, *1 Cor.*
7. 10. 13. secondly, communicating of
 persons and goods, for mutuall necessi-
 ty, delight and comfort, which consists
 in due beneuolence, *1 Cor. 7. 3.* and mu-
 tuall helpe in word and deede, to make
 one anothers life comfortable, and to
 giue content either to other, in the
 things of this life, and the life to come,
Eph.

Eph. 5. 29. Pro. 31. 1 Cor. 7. 33. 34.

The proper duties either to other, be, first, of the husband, for affection, loue; and of the wife, feare, *Eph. 5. 33.* secondly, in action, the husband is so wisely to dwell with his wife, patiently bearing or couering her infirmities: yet not losing his authority, that he may frame her to perfection of obedience, and make the image of Gods wife, do she shine in his gouernement, *1 Pet. 3. 7. 1 Cor. 11. 7.*

The Wives proper or peculiar duty is, with subiection, to suffer her desires to be ordered by her Husbands will, and will, bearing the vse or abuse of his authority with a meeke and quiet spirit, yet aduising him to the best, so it be with sense of her condition, and womanly infirmity: secondly, to make vse of her husbands gifts for increase of her knowledge and iudgement, *1 Cor. 14. 35.*

The sinnes common, be discord, and separation of the one from the other without iust and necessary cause.

The sinnes of the Husband be, to be rigorous, to deny things needfull to her

her, being in his power, and to bee his
wiues vnderling, contrary to the ordi-
nance of God, *1 Cor. 3. 7. 8. 9. Eph. 5. 13.*

The sinnes of the wife be, not to re-
uerence her husband, *2 Sam. 6. 16. 20.*
and to vsurpe dominion ouer him,
1 Tim. 2. 12.

*Q. What are the duties of the people to
their Minister?*

A. First, to know them, which doth
imply a right estimation of them, accor-
ding to their worke, *1 Thes. 5. 12. Rom.*
10. 15. 1 Cor. 3. 5. and 4. 1. secondly,
to submit our selues to their Ministry in
all the parts of it, *Heb. 13. 17. 2 Cor. 8. 5.*
thirdly; to haue them in singular loue,
1 Thes. 5. 13. Gal. 4. 15. fourthly, to as-
sist them in the defense of the Gospell,
1 Cor. 16. 10. 2 Tim. 4. 16. fifthly, to pray
for them, that they may preach as they
ought, and that they may be deliuered
from vnreasonable and euill men: sixth-
ly, to maintaine them with our tempo-
rall goods, according to our ability, and
their condition or place, *1 Cor. 9. Gal. 6.*

The sinnes forbidden are, first, not
to know them in their place, to iudge
them as persons by law to haue the tithe,
not

not as Pastors, in conscience set ouer them in the Lord for their saluation: secondly, base thoughts of them, *1 Cor. 4. 13.* thirdly, words of contempt or disgrace; diminishing their dignity: fourthly, nourishing that contempt in others, by countenance, counsell, &c. fifthly, disobedience, rebellion or rising vp against their Ministry, either in affection, *Amos 5.* or in word, *Hos. 4. 4.* or in deede, *Psal. 2. 3.* sixthly, to imbrace them with no more then common affection, also to hate them as *Achab* did *Micaiah*, to account them enemies for finding their sinnes: seuenthly, to deuise some thing against them to trouble them, as they said, Let vs imagine some deuise against *Jeremy*, to watch for his halting, to execute their malice, *Ier. 20.* secretly to bring them in disgrace, by whispering or accusing, *Amos 7. 10.* incensing the rulers against them: eighthly, to forbid them to prophesie right things, *Mich. 2.* ninthly, not to minister to their maintenance with cheerfulness, but grudging, and of necessity; to keepe backe their due, *Pro. 21. 21.* *Mal. 3. 8. 10.*

Q. What

Q. What is the duty of Ministers to their people?

A. First, to teach them instantly, *1 Tim. 4. 2. 1 Pet. 2. 1.* faithfully, keeping nothing backe that is necessary; wisely, giuing euery one his portion, and that in season, *1 Cor. 14. 3.* feeding lambs and sheepe, *Ioh. 20.* secondly, to pray for them, not onely in the congregati- on, but in their chambers, and priuate praier, present and absent, *Colos. 4. 12.* thirdly, to haue them in their hearts, and to long for their saluation, *Phil. 1. 8.* *2 Cor. 6. 11. 12.* ready to giue their liues on their behalfe, *2 Cor. 12. 15.* seeking them, not theirs, *v. 14.* fourthly, they must goe before the people in all good example, *Phil. 3. 17.* and *4. 9. 1 Pet. 5. 3.*

The sinnes forbidden be, first, dumb- nesse, *Esa. 56. 10.* leauing the sheep to the wolfe, the people to the deuill without warning: the danger whereof is blood, for blood, losse of their soules, and tor- menting thereof proportionably to the carelesnesse that hath beene in them, and the losse that hath been in the peo- ple for want of warning: secondly, vn- faithfulness, when they preach but pleasing

pleasing things, misapply the Word, *Ier. 23.* or build a wall, and others daube it with vntempered morter; or when they mixe it with their owne dreames: thirdly, negligence, although they Preach soundly, yet seldome, as once in a quarter, or in a moneth: Cursed is he that doth the worke of the Lord negligently: fourthly, by not praying for the people priuately, and struiuing for them: fifthly, by not hauing them in their heart, *1 Thes. 3. 5. 10.* seeking theirs, not them: sixthly, by walking offensively before them, or not shewing forth example of goodnesse, not being a patterne in faith and loue, &c. drawing contempt vpon them.

Q. What is the duty of yong to aged?

A. First, to reuerence them, *Leuit. 19. 32. 1 Tim. 5. 1. 2. Iob 32. 7.* secondly, to hearken to their counsell: thirdly, to imitate their example, being graue and sober.

The sinnes bee, first, to despise the aged, *Esa. 3. 5.* secondly, not to regard their counsell, *1 King. 12. 8.* thirdly, to neglect their good example.

Q. What is the duty of the ancient to the yonger?

A.

Word, daube when ames: they nce in d is he negli- For the them a their theirs, ensiue- g forth a pat- awing ged? Lewis secondly, graue thea- regard- dly, to e to the A.

A. First, to be sober and graue, *Tit.* 2. 16. 31. secondly, by their wisdom and experience to aduise and instruct the yonger, *Tit.* 2. 14.

The sinnes forbidden in old men, first, to be light and euill in behaviour: secondly, ignorant, or giuers of euill counsell.

Q. What be the duties of them that bee inferiours in gifts, to their superiours?

A. First, to reuerence them, praising God for them: secondly, to seeke vnto them, to bee profited by the vse of their gifts.

The sinnes bee, first, proudly to despise them: secondly, to abuse or neglect their gifts.

Q. What is the duty of inferiours in outward estate to their superiours in that regard?

A. To reuerence them as they are, or may be instruments of God, for the good of others, *1 Sam.* 25. 8.

The sinne is, to disdain the wealthy, and presume against the honourable. *Esay.* 3. 5.

Q. What is the duty of superiours in outward estate?

A. To

A. To use their wealth and riches Nobility, Gentry, or other dignity both to the publike and priuate good of others.

The sinnes be, to abuse their wealth to niggardlinesse, and power to wrong others.

Q. What is the duty of men to their Benefactors?

A. To be thankfull, *Rom.* 16.4. and to pray for them, *2 Tim.* 1.16. and to requite them if we be able.

The sinnes bee, extenuating, forgetting, not recompensing, and requiting ill to benefactors.

Q. What is the duty of Benefactors?

A. Cheerefully, discretely, and readily to helpe others, without casting in their teeth, *2 Cor.* 9.7. *1 am.* 1.5.

The sinne is, to giue grudgingly, seeking his owne profit, indiscretely, and with vpbraiding.

Q. What is the duty of equals to each other?

A. In giuing honour to preferre each other, *Rom.* 12.19.

The sinne is, proudly, one to lift himselfe about his fellow.

Q. What

Q. What is the reason whereby obedience to the first Commandment is urged?

A. By a promise of long life, in which respect it is called the first Commandment with promise, Eph. 6. 1.

Q. How haue inferiours long life by their obedience?

A. It may bee, first, because the disobedience of children may be punished by the Magistrate, Exod. 21. 17. Deut. 21. 21. or secondly, God himselfe would punish them with some strange iudgement, to cut them off, Pro. 30. 17. long life is among the blessings which God doth promise to the obedience of his Law, Psal. 91. 10.

Q. How can long life be a blessing, seeing there are so many miseries in this life?

A. First, the miseries are but by accident, nor of the nature of life; consider it in it selfe, it is a blessing: secondly, the celebrating of Gods name, and worship for the good of others, is so great a good, that it ouerswaies all the calamities of life, in which respect some of the godly haue desired to liue, Esa. 38.

Q. Concerning the sixth Commandment,

L

ment,

ment, Thou shalt doe no murther, what is generally commanded therein?

A. To will, procure, and preserve the safety and life of the soule and body of our neighbour and of our selues.

Q. *What is commanded particularly concerning the soule of others?*

A. All Christians as they haue opportunity, should labour to preserve the life, peace, and safety of the soules of others, by admonishing, exhorting, reproving, comforting, giuing good example, and praying for others, *Iam. 5. 20. Jude 22. 23. Heb. 3. 12. 13.* especially Ministers of the Word, besides the meanes aforesaid, by preaching sound doctrine, faithfully and diligently to the capacity of the hearers, *Act. 20. 28. & Cor. 10. 28. 1 Pet. 5. 2. 2 Tim. 4. 2.* and Magistrates and gouernours of families by compelling them that bee vnder their authority, according to their power, to outward obedience, and submission to the meanes, as *Gen. 18. 19. Ios. 24. 15. Nehem. 13. 15. &c. Hef. 4. 15. 16.*

The sinnes forbidden be, first, not to loue the soule of our brother: secondly,

to neglect such duties of loue as tend to the safety of it, *Ier. 3. 11. Iob. 6. 27.* as to famish it for want of foode. Instruction is called feeding, and doctrine, meate; herein offend blinde guides, *Matth. 15. 14.* that preach not, *Pro. 29. 18. Ezek. 3. 18.* and such as Preach negligently, *Zach. 11. 16. 17.* and corrupt and erroneous Preaching, *Mark. 7. 13. 2 Tim. 2. 16. 18.* thirdly, to giue offence, or doe any thing by which others may fall or offend, *Matth. 18. 5. 7. Rom. 14. 15. 19. 20. 1 Cor. 10. 28.* fourthly, to prouoke others to sinne, or to draw them to it, or incourage them in it, by promising life, or otherwise, *Ier. 23. 14. Hab. 2. 15.* in this respect the deuill is called a murtherer from the beginning: so to consent to the sinne of others is forbidden, *Rom. 1. 31.* and not testifying our dislike, so farre as conueniently we may: & as euery one is more bound by his calling and place, so is his sinne the greater; in saying with *Cain* in deed, though not in word; Am I my brothers keeper? whether he be Minister, Magistrate, Master of a family, &c.

Q. What duties are commanded concer-

ment, Thou shalt doe no murther, what is generally commanded therein?

A. To will, procure, and preserue the safety and life of the soule and body of our neighbour and of our selues.

Q. *What is commanded particularly concerning the soule of others?*

A. All Christians as they haue opportunity, should labour to preserue the life, peace, and safety of the soules of others, by admonishing, exhorting, re-
prouing, comforting, giuing good example, and praying for others, *Iam. 5. 20. Jude 22. 23. Heb. 3. 12. 13.* especially Ministers of the Word, besides the meanes aforesaid, by preaching sound doctrine, faithfully and diligently to the capacity of the hearers, *Act. 20. 28. 1 Cor. 10. 28. 1 Pet. 5. 2. 2 Tim. 4. 2.* and Magistrates and gouernours of families by compelling them that bee vnder their authority, according to their power, to outward obedience, and submission to the meanes, as *Gen. 18. 19. Ios. 24. 15. Nehem. 13. 15. &c. Hefi. 4. 15. 16.*

The sinnes forbidden be, first, not to loue the soule of our brother: secondly,

to neglect such duties of loue as tend to the safety of it, *Ier. 3. 11. Job. 6. 27.* as to famish it for want of foode. Instruction is called feeding, and doctrine, meate; herein offend blinde guides, *Matth. 15. 14.* that preach not, *Pro. 29. 18. Ezek. 3. 18.* and such as Preach negligently, *Zach. 11. 16. 17.* and corrupt and erroneous Preaching, *Mark. 7. 13. 2 Tim. 2. 16. 18.* thirdly, to giue offence, or doe any thing by which others may fall or offend, *Matth. 18. 5. 7. Rom. 14. 15. 19. 20. 1 Cor. 10. 28.* fourthly, to moue others to sinne, or to draw them to it, or encourage them in it, by promising life, or otherwise, *Ier. 23. 14. Hab. 2. 15.* in this respect the deuill is called a murtherer from the beginning: also to consent to the sinne of others is forbidden, *Rom. 1. 31.* and not testifying our dislike, so farre as conueniently we may: & as euery one is more bound by his calling and place, so is his sinne the greater; in saying with *Cain* in deed, though not in word; Am I my brothers keeper? whether he be Minister, Magistrate, Master of a family, &c.

Q. What duties are commanded concer-

ning his body and naturall life?

A. To preserue it by all good meanes in loue and tendernesse; and here some duties concerne the heart, some the tongue, some the gesture, and others our actions.

■ For the heart.

First, In the heart, there is commanded, first, meeknesse, labouring to winne our hearts to mildenesse, *Pro. 19. 1.* not being angry for light causes; slow to wrath, *Iam. 1. 19.* moderating anger when it is for iust cause, *Eph. 4. 26.* freely forgiving iniuries without reuenge.

Secondly, kind-heartednesse or goodnesse, which is a generall readinesse and disposition of the minde and will of man, to helpe and succour for the preventing of all extremity of euill, to the vttermost of a mans power, *Col. 3. 12. Eph. 4. 32.*

Thirdly, mercifulnesse, or tender and bowell-like pittie, and compassion, which is a more particular readinesse and disposition of minde and will to helpe and succour, vpon the beholde of any present necessity, or miserie, *Prou. 11. 17. and 17. 19.*

Fourth

Fourthly, well-wishing and praier for the good of others, not onely friends, but enemies, *Matth. 5. 44. 45.*

Fiftly, ioying at the good of others, *Rom. 12. Pro. 24. 17.*

Sixtly, study of concord, labouring to bring the heart to peaceablenesse.

The sinnes forbidden, or sorts of murder of the heart, bee, first, pride, *Pro. 13. 10.* secondly, rash anger, *Matth. 5. 22.* thirdly, enuy, repining at others good, *Rom. 1. 29.* fourthly, hatred, *1 Ioh. 3. 11.* fiftly, selfe-loue, thinking all too little for ones selfe, *2 Tim. 3. 2.* sixtly, vnmercifulnesse, shutting up compassion: seuenthly, implacability, *Rom. 1. 31.* eightly, desire of reuenge, *Psal. 5. 6.* ninthly, carnall reioycing at other mens harmes, *Pro. 24. 17. Psal. 52. 3. 2 Sam. 16. 8.*

Secondly, concerning the tongue, *2 The* there is commanded, first, courteous tongue, words, *Gen. 23. 7. 12. 1 Pet. 3. 8.* and milde answers, *Pro. 15. 1.* Secondly, to perswade to concord and peace, *Gen. 13. 8.*

The sinnes forbidden, which bee murderers of the tongue, bee, first, brawling,

ling, railing, and threatning, bitter words, 2 *Sam.* 16. 7. 8. *Pro.* 12. 18. 1 *Cor.* 5. 11. and 6. 10. secondly, reproaching or vpbraiding with some inherent infirmitie, *Matth.* 5. 22. thirdly, complaining to euery one of iniuries done, *Iam.* 5. 7. fourthly, contentious affecting in contradicting to ouercome, *Gal.* 5. 19. *Eph.* 4. 31. fifthly, sowing contention by talebearing, and by counsell hindering peace, as *Doeg*, *Leuit.* 19. 16. sixthly, mocking, *Gen.* 21. 9. and 37. 19 *Heb.* 11. seventhly, cursing, *Leuit.* 19. 14. *Psa.* 109. 17.

3 *Coun-
tenance.*

Thirdly, we are commanded in countenance and gesture, to shew signes of loue, to shew our selues of like affection with others, *Rom.* 12. 15. testifying our reioycing at their good, and condoling with them in their misery, *Amos* 6. 6.

The sinnes forbidden, or murthering countenance and gesture, be, first, fierie lookes; secondly, noddings the head, *Matth.* 27. 59. thirdly, inhumane morosity, and churlishnesse in behauiour.

4 *Deeds.*

Fourthly, there bee deedes and actions commanded, as first, to feede and cloath them that haue need, *Matth.* 23.

bitter
 1. 1 Cor. 11. 45. and to supply their want, according to our ability, *Iob* 29. 15. 2 *Cor.* 8. 3.
 2. 1 Cor. 13. 28. secondly, to helpe them in
 dangers, 1 *Iob.* 3. 16. *Mark* 3. 4. thirdly,
 to take away or preuent occasions of
 breach or contention, labouring to bee
 peaceable, and peace-makers: fourthly,
 5. 19. to labour to ouercome enemies by
 kindenesse, *Rom.* 12. 20. 21. fifthly, to re-
 mit something of our owne right, *Gen.*
 3. 8. *Matth.* 17. 27. sixthly, decently to
 bury the dead, *Gen.* 23. 4. and 25. 8. 9.
 4. *Psa.* 138. 19. 20. seuenthly, to bee
 mercifull to the bruit beast.

The sinnes or murthers in action be,
 first, cowardly fearefulnesse and want
 of courage, wisely to vndergoe necessa-
 ry dangers, for the iust defence of our
 neighbour, *Num.* 13. 33. *Dent.* 20. 8.
Gen. 14. 14. 15. 2 *Sam.* 23. 8. &c. secondly,
 carelesse neglecting, and denying
 reliefe, *Iam.* 2. 15. 16. *Pro.* 25. 14. 1 *Iob.*
 3. 17. thirdly, cruelty in punishing of-
 fenders, *Dent.* 25. 3. fourthly, oppres-
 sion of the poore, *Ierem.* 22. 17. *Mich.*
 fifthly, betraying others as *Indas* did
 Christ: sixthly, vniust gratifying and be-
 friending, when any is officious, and

ready to vniust and vnlawfull duties, bestoweth benefits, with a purpose to doe harme; as *Saul* intended, in offering his daughter a wife to *Dauid*: seuenethly, vnlawfull fighting and smiting one another, *Leuit. 24. 20.* eighrly, killing by priuate men, *Gen. 9. 6. 2nd 4. 8.* publicke persons, and such as bee called of God, may kill; as the Magistrate in iustice, the Souldier in iust warre, *Rom. 13. 4.* yet Magistrates must take heede that they do not sin in inflicting punishment, as they doe, if they make lawles meanes to execute their owne malice, and exercise iustice in priuate reuenge, and when they exercise cruelty in inflicting punishments: ninthly, sauing wilfull murderers, or remitting punishment due to murderers, *Numb. 35. 31. 1 King. 12. 42.* as they that appoint places of refuge for wilfull murderers, *1 King. 2. 34. and 20. 42.* tenthly, cruelty to dead bodies, *Psal. 79. 1. 2. Rem. 11. 9.* eleuenthy, cruelty to bruite beasts, *Pro. 12.*

Q. What duties to our selues are here required?

A. Some things concerning our soules,

soules, & some our bodies: first, Touching our soules, wee ought to heare the word, and receiue the sacraments, and to hearken to the admonition of others, and to get such grace, as is peculiar to the elect: which belong to life and growth, we liue in a growing age, *Iohn* 6.68. *Act.* 5. 20. and 11.

The sinnes forbidden bee contempt of the word and Sacraments, *Act.* 13. 46. despising priuate admonition and liuing wickedly.

Secondly, Concerning our bodily life, we ought to preserue our life and health, endeuoring by all good meanes the safety thereof, as by moderate food, apparrell, moderate labour, moderate sleepe, physicke, and to nourish cheerfulness, *Eccle.* 5. 17. 19. to vse some recreation lawfull, honest, and of good report, also to repell violence offered, by iust defence, so as it be not done with a mind, to hurt or reuenge. Also to fly infections if we be free, and not bound by our callings to abide in the place.

The sinnes forbidden be, first, to offer violence to a mans selfe, and because each man is a part of the communion, and fellowship, of mankind, he doth injury

injury to the common wealth in taking away a member of it. Moreouer life is the gift of God, and to his onely power subdued, so there is an iniury to God, *Gen. 9. 5.*

Secondly, we sinne by worldly cares and sorrowes, when we bring diseases vpon vs by them, and consume our naturall moisture: wee should raise vp our sad soule, as *Dauid* doth, *Psa 43.* Thirdly, when we neglect such means, as may preuent diseases, or cure them, and preserve health. Fourthly, when we offer our selues willingly to danger, and thrust our selues willingly into the handes of bloody men.

Q. Concerning the seventh commandment, Thou shalt not commit adultery, what is the scope and summe thereof?

A. To preserve the chastity of our selues and others, *Lev. 18. 24. Deut. 22. 17. Prov. 5. 8. Rom. 13. 13.* More particularly here is commanded, first the parts of chastity: secondly, the meanes: thirdly, the signes thereof.

First sort The parts are these, first, the mind is of duties, to iudge aright of the excellency of chastity, and lawfulness of mariage, *Math. 5. 8. 28. 2 Cor. 7. 1. Heb. 13. 4.*

The

The sinnes forbidden contrary here-
unto bee, to thinke fornication veniall
or a small sinne, *Gal. 5. 19. &c.* and to
thinke basely of mariage.

Secondly, we are commanded to haue *2. Duty.*
our affections holy, and louingly dispo-
sed to chastity.

The sinne is vnlawfull lusting, *Mat.*
5. 28. Col. 3. 5. which is called euill con-
cupiscence, or the inward burning of
lust, which shewes some mans necessity
of mariage, which is when the godli-
nesse of his heart is ouerwhelmed, and
as it were burnt with fire, *1 Cor. 7. 9.*

Thirdly, outward chastity, both to *3. Duty.*
be practised by such as bee single, and
such as bee married: for single persons,
that are vnmarried, they must liue chast-
ly in that state, while they are vnmar-
ied, and not determine to liue single
longer, then the gift of continency re-
maineth.

Sins forbidden be, first, fornication,
an vncleane act about generation be-
tween a single man, and a single woman,
Gal. 5. 19. Secondly, adultery, an vn-
cleane act betweene two, whereof one
at the least is either contracted, or mari-
ed,

ed, *Deut.* 22. 32. Thirdly, rape, a violent defiling of any maid, widow, or wife, taking her from her parents, tutors, or gouernours, either to marry her or not, *Gen.* 6. 7. and 34. 25. 2 *Sam.* 13. Fourthly, *Onans* sinne, *Gen.* 38. 9. vncleanness with ones selfe in filthy sort, practising pollutions. Fifthly, bestiality, *Lev.* 18. 23. Sixtly, Sodomy, with one of the same sex, *Lev.* 18. 22. *Gen.* 19. A punishment of former sinnes, specially of idolatry, *Rom.* 1.

For the second, chastity in mariage, consider, first, a right entrance into mariage, and secondly, right liuing in mariage consummated: for the entring into mariage in a holy manner, 1 *Cor.* 7. 2. there is required, first, seeking of a yoke-fellow by prayer to God, *Gen.* 24. 12. 60. and 28. 2. 2. Secondly, some fitnesse for mariage duties. Thirdly, equality in respect of religion, 2 *Cor.* 6. 14. 1 *Cor.* 7. 39. Fourthly, a fit distance in respect of kindred, *Lev.* 18. Fifthly, consent of parents, 1 *Cor.* 7. 38. *Deut.* 7. 3. and of parties themselues, *Gen.* 24. 57. Sixtly, propound the right ends of mariages, namely mutuall help and comfort, *Gen.* 2. 18. 20.

1. 18. 20. increase of the Church in the
yonger sort, *Gen. 1. 28. Mal. 2. 15.* and
avoiding of incontineny, *1 Cor 7. 2.* Se-
quentially, not to know each other, as
husband and wife, vntill mariage bee
consummated, *Exod. 22.*

The sinnes forbidden in this respect
by vnlawfully contracted mariages be,
first, when beleeuers marry with vnbe-
leuvers, they sinne against the holinesse
of mariage.

Ob. *The vnbeleuer is sanctified to the
beleuer.*

A. That is of them which were
both vnbeleuvers in their contract,
or mariage, and one of them after con-
uerred.

Secondly, when the parties contrac-
ted are within the degrees forbidden,
either by affinity or consanguinity, *Lev.
18. 1 Cor. 5.*

Thirdly, when the parties contracted
are vnapt for mariage, either by natural
weaknesse and imperfection, or by ha-
uing some fowle, incurable, and conta-
gious disease.

Fourthly, when the parties contract
themselves, without the consent of pa-
rents,

rents, *Exodus 22. 15.*

Fifthly, by polygamy, taking many wiues together, or more then one during her life, *1 Cor. 7. 2.*

For the next branch, a right living together when mariage is consummated, first, they are to delight in each other, *Prov. 5.* Secondly, not to forsake each other till death, *1 Cor. 7.*

Sinnes forbidden be, first intemperate vse of mariage, and that for the satisfying of lust, rather then suppressing it, that there should appeare a difference betweene the people of God, and infidels, and betweene men and beasts that come together in the rage of lust, *1 Thes. 4.* Secondly, companying with a woman, when she is by Gods Law and nature set apart, *Levit. 18. 12. Joel 2. 15.* Thirdly, brawling betweene husband and wife, *Col. 3.* Fourthly, disdain of each other, *2 Sam. 6.* Fifthly, vnlawfull diuorce or forsaking each other, *Mat. 5. 32. and 19. 9.*

2. The
meanes.

The second sort of duties commanded bee the meanes of chastity, as first, looking to the senses of seeing, hearing, &c. *Iob 31.* Secondly, labour,

about in our particular calling, 1 Cor. 7. 17. 24. Thirdly, sobriety in food, Pro. 23. 29. 33. apparell, 1 Pet. 3. and recreations.

The sins forbidden be, al such means as inflame lust, as first abuse of our senses; of our eyes by wanton and wandring lusts, Matt. 5. 28. 1 Iohn 2. 16. 2 Pet. 2. 14. Iob 31. 1. our eares by hearkning to vnchast and wanton talke, Esay 33. 1. our taste, by satisfying it, in euery pleasant meat and drinke, Prov. 23. Ezek. 16. 49. our touching by letting it oue euery where, or vnlawfully, Deut. 5. 12. Secondly, idlenesse, 2 Sam. 11. 1. Ezek. 16. 49. Thirdly, fulnesse of bread, Ezek. 16. 49. Fourthly, wanton dancing of men and women, by lesciuious gestures prouoking lust, Iob 20. 11. Ob. 2 Sam. 6. *Dauids* example, Exodus 15. *Miriam* danced Eccl. 3.

A. These are not warrants for the wanton dancings now vsed, so far being vnlike, first, the matter mouing their dancing was some speciall benefit of God, as of *Dauid*, the bringing home of the Arke of God: Of *Miriam*, the deliuerance of *Israhel*, & ouerthrow of

of *Pharaoh*, the matter of these, lightnesse, wantonnesse; secondly, the end of theirs, was to witnesse Gods goodness, and to giue praise to God. Therefore *Dauid* said to *Micol* that mocked him, I did it before the Lord. They haue their ends diuerse, but all corrupt either to approue themselues in their pish gestures, friskes, capers, iumpes, turnes to the beholders, as *Herods* wife, daughter; or other carnall ends, satisfying their owne carnall lusts.

Fifthly, Our ordinary vsuall stage playes and interludes, for first, the confounding of sex by apparrell, which seemeth contrary to the expresse Law. Secondly, there is filthy acting in unseemly gesture, the sinnes of other. Contrary to that, Let it not be once named among Christians, *Ephes. 5.* and many euill and vnseemly words which corrupt good manners, *1 Cor. 15.* Sixthly, wanton pictures. Seuenthly, wanton musicke. Eightly, lewd bookes or ballades. Ninthly, vnchast company, *Prov. 7. 25.* and *5. 8.* *1 Cor. 5. 6. 9. 10.* *Eph. 5. 5. 9.* Tenthly, houses of whoredoms. *Deut. 23. 17.* Eleuenthly, too light pishment

ishment of whoredome, *Deut. 12.22.*

Pro. 6.27.29. 1 Cor. 5. 2 Cor. 2.

For the third, namely signes of cha-
stity, they are modesty, first in counte-
nance, *Gen. 24.64. Prov. 7.13.* secondly

in words, *Gen. 4.1. Psal. 51. title, Judges
24. Esay 7. 20.* Thirdly, in apparell,
Tit. 2.3. Deut. 22.5. Fourthly, about
excrements, *Gen. 23.12. 1 Sam. 24.4.*

The sins are, first, wantō gestures, *Pro.
13.* wanton lookes, treading on the
be, &c. carnall kissing, an impudent
face, strengthened against modesty, *Pro.
13.* which is called a whores forehead.
secondly, haunting suspected places.
thirdly, nightwalking, *Prov. 5. 8,
7.8, 9.* Gadding out to places vnfit,
Prov. 7. 11.12. Tit. 2.5. Fourthly,
vncleanse of words and ribald talke, *Prov.
13.* Fifthly, wanton apparell, curious dres-
sing, *1 Pet. 3.*

*Q. Concerning the eight Commande-
ment, Thou shalt not steale, what is the scope
of it, and what duties be commanded, and
what sinnes forbidden therein?*

A. First in generall it commandeth
to preferue our neighbours goods, and
our owne. In particular, concerning

M

our

our neighbours, there is commanded first in the minde a right conceiuing of distinction of estates and possession among men, *Deut. 32.8. Ier. 27.5,6.*

The sinne is to hold all things common as the Anabaptists doe.

Secondly, contentation with our state, *Phil. 4.11. 1 Tim. 6.8.*

The sinne is couetousnesse, a desire to be rich, with discontent in present estate, *Heb. 13.5. 1 Tim. 6.9.10.*

Thirdly, an inward affection to righteous dealing, and to all such vertuous actions as be hereinioyned, for the law is spirituall, *Rom. 7. Mat. 7.12.*

The sinnes be first, the outward action without affection to the vertue. Secondly, consenting to or fauouring theft, *Psal. 50. Prov. 1. and 29.24.*

Fourthly, to walke in some honest vocation, whereby hee may deriue himselfe iust possession and maintenance, without wronging the Commonwealth, *Prov. 7. Ephes. 4.28.*

The sin is an inordinate life in idleness, or without a vocation, *2 Thes. 3.11.*

Fifthly, frugality, an honest and careful

all preserving of the riches wee haue,
that they may not bee vnthrifely laid
out, on vnecessary things; that so wee
may the better doe good to others
with them, as occasion may be, *Prov. 5.*
7. and 12. 26.

The sinne is a needlesse and wastfull
dispending of goods, *Prov. 21. 17.* ei-
ther in gaming, feasting, whoring, or
considerate entring into suretiship,
Prov. 11. 15. and 17. 18. and 22. 26. or
being taken; not seeking by friends to
be free, *Prov. 6. 4. 5.*

Sixtly, an honest plainnesse and sim-
plicity in all our dealings, speaking and
dealing plainly without guile or de-
ceit, not as *Absolon* did steale the heart
of the people from his father, or as false
teachers from God, *Rom. 16.* they whose
mouth is a snare, and whose hands as
snares and bands, *Eccl. 7.*

Seuenthly, faithfulnessse and constan-
cy in words, and promises, *Psalms. 15. 4.*
Psalm. 25. 14.

The sinne is breaking couenant ei-
ther simply, by which we bring damage
to our neighbor, *Amos 1. 9.* or in some
part of time as they that hauing pro-

misfed faithfully and are put in trust, de-
 fraud widowes, or orphans, *Prov. 3.27*
 denying to pay debts, or deferring to
 their losse, that gaue them day for pay-
 ment, keeping backe the wages of ser-
 uants, or changing it as *Laban* did *Ja-*
cobs, *Deut. 24.15. Iam. 5.4.* denying
 deferring to restore that which is re-
 ceiuied to be kept, *Exod. 22.* with-hol-
 ding the pledge, or vsing it to the losse
 of our neighbour, *Amos 2.8.*

Eightly, iustice and righteousnes
 in bargaining, *1 Thes. 4.6. Phil. 2.4. Gal.*
5.13.

The sinne is not to keepe proportion
 betweene the worth of the thing
 sell, and the price, *Levit. 25. 15.*
2 Cor. 8.13. as taking dearer for time
 Secondly, to sell that which is not to
 sold, as iustice, the goods of the Church
Prov. 20.25. soules, *Rev. 18. 13.* Thirdly,
 when corrupt wares are sold for good
 and pure, *Amos 8.6.* Fourthly, to
 diuers weights, a greater to buy with
 and a lesser to sell with, so of measure
Deut. 25.13.14. Lev. 19.35. Fifthly,
 conceale the fault, and colour it with
 deceit, *Mat. 7.12. Pro. 20.14.* to de-

lower price by his necessity that must sell.

Ninthly, restoring things found, labouring to finde out the owner, *Dent. 2.1, 2, 3.*

The sin is to detain the goods from the owner, *Prov. 3.27.* as they that find the purse, the beast, or any thing else of another mans and conceale it.

Tenthly, to vse onely honest & good meanes of getting, *Ephes. 4.28.*

The sinnes be to gather treasures of wickednesse, as by open and violent theft, *Zach. 5.* by oppression, *Ecc. 7.8.* by vnlawfull pyracie, by play for gaine, by vsury, *Prov. 28.8.* which is a certaine gaine by couenant for the bare act of lending.

The duties concerning our selues are first, to labour in a lawfull calling for our owne maintenance, *2 Thes. 3.12.* secondly, to order expenses according to our ability, *Pro. 27.25, 26.* Thirdly, to avoid rash suretiship, *Pro. 6.1, 2.* and not lightly to giue credit to the hazarding of what is gotten by lawful means, fourthly, to suffer nothing to perish through slothfulnesse, *Ioh. 6.12.* Fifthly,

in giuing and lending, to haue respect
to our ability. *Psal. 112. 5. 2 Cor. 16. 2.*

The sinnes be idlenes, niggardling
to himselfe, prodigality, rash and vn-
uised suretiship.

*Q. Concerning the Ninth Command-
ment, Thou shalt not beare false witnesse
gainst thy neighbour, what is commanded
and forbidden herein?*

A. In generall, to defend the good
name of our neighbor, and of our selue
and therefore to speake the truth and
tooid lying.

*Inward
duties.*

In particular, there is commanded
first inwardly in the mind to know
excellency of a good name, *Prov. 22. 1.*
Ecc. 7. 1. and of the truth, *Ephes. 4. 1.*
Secondly, in thoughts taking things
doubtfull in the best part, as far as may
be, *1. Cor. 13. 5. Gen. 37. 31. Mat. 10. 16.*
Prov. 14. 5. and *25. 2.* Thirdly, in af-
fection a gladnesse to heare good reports
of others, and euill with grieffe, *Rom. 1.*
8. Ezra 9. Fourthly, loue of the truth
Psal. 15. 2. Prov 13. 5.

Sins forbidden here be, first, de-
siring others, *Prov. 14. 21.* Secondly,
disdaining and enuying at the credit
of others

others, *1 Cor. 13. 4.* Thirdly, vniust suspicion, *1 Tim. 6. 4.* Fourthly, thinking lying to be no sinne, or very small, not bearing lying, nor louing the truth.

Ourward duties be either in publike *Outward* course of iudgement, or in priuate con- *duties.* uersation : In publike course of iudge- *Publike* ment, first, Iudges not to be too credu- *1.* lous in beleeuing accusations, *Psa. 101. 1. Dent. 19. 16, 17, 18, 19.* and there- fore not to proceed without sufficient witnesses, *Dent. 19. 15. Mat. 18. 16, 17. 1 Tim. 5. 19.*

The sinne is to entertaine false accu- sations, *Proverb. 27. 12. 2 Sam. 16. 2. 3. 1 Sam. 22. 9, 10, &c.* Secondly, witnes- ses ought to auouch nothing but truth knowne, and that certainly.

The sinne is, when witnesses testifie false things, *Dent. 19. 16, 17, 18, 19. 1 Kings 21. 13. Matt. 26. 61. 1 Sam. 22. 9, 10.*

Concerning priuate conuersation, *Private* first by word or writing, to testifie the *1.* good knowne of any as occasion may be, *1 Sam. 20. 24. 1 Cor. 16. 10. 2 Cor. 8. 22, 23. 3 Iohn 12.*

The sinne is, first to omit the defence
M 4 of

of the good name of our neighbor, *Pro. 12.* nor to cleare the afflicted. Secondly, to forbear his company without cause, *Psal. 38. Iob 19.* Thirdly, to mock,

2. In ordinary speeches of others, we must neither utter nor receive the reports of the faults of others, false or doubtful, *Exod. 23.1 Psal. 15. 1 Cor. 13. 7.5.*

The sinne is first rash and light speaking of, and spreading abroad the sins of others, *Louis. 19. 16.* Secondly, praising wicked persons, *Prov. 28.4.* Thirdly, spreading false and slanderous reports, *Psal. 15.3.* Fourthly, speaking euill of that which may or ought to bee taken in good sense, *1 Sam. 17. 2 Sam. 10. 13, 14. Rom. 1.28. Mat. 7.1.*

3. Secret faults of others are not to be spread abroad, *Lev. 19.16. Prov. 25.9. 11.13.* or being commonly knowne, they are to be spoken of with compassion to the offenders (if they be not desperate opposers of grace:) or for the warning of others, *Gal. 6.1. Iohn 66.67. Rom. 11.20,21,22.*

The sinne is to publish secret faults, *Prov. 11.13.*

4 Priuately to admonish others of
 their fautes, *Leuit. 19. 16. 17. Pro. 27. 5.*
 6. and to instruct them in good duties,
 whereby they may get and keep a good
 name.

4.

The sinne is, first, omission of private
 reproofes, and instruction: secondly,
 vnmercifull censuring the slippes and
 weakenesses of our brethren, *Iam. 4. 11.*

5 In all our words wee must auouch
 nothing but the truth, *Eph. 4. 25.* and
 where in wisedome any thing ought to
 be concealed, it must be done either by
 silence or such words, as containe no-
 thing but truth in them, *1 Sam. 16. 2. 3.*
 vsing few and wise speeches, *Prov.*
10. 19.

5.

Concerning this last point of truth,
 there is required more particularly, not
 to be rash in receiuing reports, *Pro. 11. 9.*
 and to report nothing for truth, but
 what wee know, speaking doubtfull
 things, doubtfully. And wee ought to
 ioyne with promises, a purpose of per-
 forming them, without equiuocating,
 and after to performe them according-
 ly, vnlesse, first, by mutuall consent the
 things promised bee altered; or second-
 ly,

Pri.

ly, the promises were vnlawfull, being against Gods Word, or made by him that wanted reason and discretion, or that was not able to binde himselfe, being vnder the gouernement of his Parents, or were at the first lawfull, and afterward vnlawfull and impossible.

The sinnes forbidden bee, first, all kindes of lies pernicious, iesting, or oficious, *Rom. 3. 7. 8. Eph. 4. 4. 9.* secondly, willing imbracing lies from others: or lightly giuing credit to them, *Pro. 14. 15.* thirdly, auouching as truth, things vnkown and doubtfull: fourthly, vnfaithfull promising, equiuocating, and breaking promise.

Concerning our owne good name, there is commanded a care of getting and preseruing the same: first, by auoiding euill, and the appearance of it, *Ecc. 10. 1.* secondly, by being plentifull in good workes, *Phil. 4. 8. Pro. 10. 7* thirdly, by vsing lawfull meanes to clear our selues from slanderous impurations, *Psal. 101. 5.* fourthly, to haue a care to thinke and speake well of others, *Math. 7. 2. Ecc. 7. 23.* and if praise of good men be added to our worke, it is not to

be contemned, but if it bee wanting, it
is to be taken in good part, 2 Cor. 1. 12.
Psal. 16. 6. 1 Cor. 1. 31.

The sinnes forbidden be, first, vaine
boasting: secondly, accusing our selues
falsely: thirdly, losing our good name
by sinfull courses, Pro. 6. 33. fourthly,
neglect of iust and orderly defence of a
mans credit in matters of weight.

*Q. Concerning the tenth Commande-
ment, Thou shalt not covet, &c. what is
commanded and forbidden therein?*

A. The scope of this Commande-
ment is, that our mindes bee full of that
charity, which may be free, euen from
euill thoughts and lusts, that so the in-
ternall powers of the reason and will of
man be carried to good, in the duties
concerning man: in particular, there is
commanded, first, a minde rightly in- Eph. 4. 23.
formed of Gods wisdom and iustice, 1 Thel. 5.
concerning our outward estate: second-
ly, affections and motions holy, so as,
first, to be contented with that portion
of outward things which God hath gi-
uen vs, and in want of any thing to rest
vntill God giue it, or by lawfull meanes
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be contemned, but if it bee wanting, it is to be taken in good part, *1 Cor. 1. 12. Psal. 16. 6. 1 Cor. 1. 31.*

The sinnes forbidden be, first, vaine boasting: secondly, accusing our selues falsely: thirdly, losing our good name by sinfull courses, *Pro. 6. 33.* fourthly, neglect of iust and orderly defence of a mans credit in matters of weight.

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A. The scope of this Commandment is, that our mindes bee full of that charity, which may be free, euen from euill thoughts and lusts, that so the internall powers of the reason and will of man be carried to good, in the duties concerning man: in particular, there is commanded, first, a minde rightly informed of Gods wisdom and iustice, *Eph. 4. 23. 1 Thel. 5. 23.* concerning our outward estate: secondly, affections and motions holy, so as, first, to be contented with that portion of outward things which God hath giuen vs, and in want of any thing to rest vntill God giue it, or by lawfull meanes wee may be disburdened of afflictions: secondly,

secondly, to reioyce at the prosperous estate of our neighbours: thirdly, to repress euilt motions, *Rom. 7. 22.*

The finnes forbidden be, first, delight in euill motions, although without consent to doe the euill, or to the titillation or delight, *Eph. 4. 18. Luk. 10. 27. Gal. 5. 17.* secondly, not repressing euill motions, but giuing way to enuy at others prosperity, or to reioyce at their aduersity.

Q. You haue shewed already, that no man in this world can perfectly and legally keepe all these Commandements, tell me now more fully to what vse or profit the Law serueth.

A. First, it teacheth vs the nature of God, that he is iust, true, bountifull, holly, according to the image of him expressed in the Law: secondly, it sheweth vs what our estate was in our originall righteousness in *Adam* before the fall; namely, a perfect conformity with the whole Law of God: thirdly, it reuealeth the nature of sinne, and is a testimony of the iudgement of God, especially at the last day: fourthly, it is in some sort a schoole-master to *Christ*,
al-

Although it doe not teach him, in that it sheweth vs our misery, so as wee must goe out of our selues, if we would bee saued; and serueth to prepare vs to bee humble: fiftly, it is a rule of good life, to which all our counsels, studies and actions are to be directed, that wee may daily aspire to more holinesse, and it is the rule of ciuill actions amongst men, and the bond of humane society, and doth teach vs, what our estate of holinesse shall be at the resurrection, when this law shall bee perfectly fulfilled by vs.

Q. As you haue shewed in some measure the meaning of the Creede, and tenne Commandements, proceede to the Lords Prayer, and first tell me what praier is.

A. Prayer is an asking of things lawfull of God in the name of Christ, with a contrite heart and affiance to be heard, and giuing thanks to God for benefits receiued or promised, *Phil. 4. 6. Ioh. 16. 23. Psal. 51. 17. 2 Chron. 20. 18. 19.*

Q. Why should wee pray, seeing God knoweth what we want before we aske, and we cannot moue God with our prayers?

A. First,

A. First, because God hath commanded vs to pray, *Psal.* 50. 15. secondly, that wee may thus worship God, acknowledging him the author of euery good thing, *Psal.* 106. 23. *Ier.* 22. 30. 31. thirdly, because of our necessity considered with Gods order, who reserueth to praier, things that otherwise he will not doe or giue, *Matth.* 17. 21. *Iam.* 4. 5. *Ezek.* 36. 37.

Q. The Lords Praier being a perfect patterne of praier, tell me how many parts it doth containe.

A. Three: first, a Preface; secondly, Petitions; thirdly, the Conclusion.

Q. Concerning the Preface in these words, *Our Father which art in heauen, who is meant by the word Father?*

A. Properly the first person in the Trinity, called God the Father; first, because he is the Father of Christ by nature; secondly, in him hee is our Father by adoption and regeneration, *Matth.* 23. 9.

Q. To whom ought we to pray?

A. Onely to God, and not to Saints or Angels, *Psal.* 50. 15. first, because God will not giue his glory to others,

Esa.

Esa. 42. 8. *Rom.* 10. 14. secondly, hee onely is euery where present, and al-
sufficient, able & willing to heare vs, and
we haue no other Father in heauen, but
him, *Esa.* 63. 16. *1 King.* 8. 27. *Psalms*
73. 29.

Q. May we not pray to God the Sonne,
and to God the holy Ghost, as well as to the
Father?

A. Yes, *Act.* 7. 59. *2 Cor.* 13. 13. the
Father is named here, being first in or-
der, yet so as we then imply the Sonne
and holy Ghost: also there is but one
name, one kingdome, and one will of
the whole Trinity, and euery one of
them is Father to vs, although in the re-
spect they haue to themselves, there is
but one Father, *Esa.* 9. 6. *Iam.* 1. 17.

Q. What learne you further in calling
God our Father?

A. That it is possible and necessary
to know that wee are the children of
God, *Rom.* 8. 16. and that onely the
children of God can make an accepta-
ble praier to him, *Psal.* 66. 18. *Pro.* 15.
8. *Ioh.* 9. 31. and wee ought to know,
and may know, that God will grant our
petitions, *Iam.* 1. 5. 6. *1 Ioh.* 5. 14. 15.

Q. Why

Q. Why say wee Our, and not My Father?

A. Because although euery one must beleue for himielfe, and therefore faith, I beleue, yet hee must pray for others, as well as for himielfe, and it is comfortable that all beleeuers pray for euery one.

Hab. 2. 4.

Iam. 5. 16.

Q. For whom ought we to pray?

1 Tim. 2.

1. 2.

9 Thes. 3.

1. 2.

Mat. 5. 41.

1 Ioh. 5. 16.

2 Sam.

23. 16.

Ioh. 3. 18.

Hcb. 1. 3.

2 Cor. 5. 10.

Math. 12.

36. 12.

God is not in place circumscriptiue-ly, or defini-tiue-ly, but repletiue-ly.

A. For Magistrates and Ministers, for all sorts, not onely friends, but enemies, vnlesse they sinne against the holy Ghost, (which sinne is not ordinarily or commonly discerned in men,) and we may not pray for the dead^b, because there is no Purgatory after this life, and we haue no warrant for such praers, and they will doe no good; for if they be regenerate, their soules be immediately after their death, carried by the Angels to heauen; and if they died in their sinnes, they be irrecoverably damned in hell, Rom 14. 23. Phil. 1. 23. 2 Cor. 5. 12. Rev. 14. 13. Luk. 16. 23. 24. Rev. 21. 8.

Q. Why is God said to be in heauen, seeing he is every where?

A. Because in heauen, God doth especially manifest his power, wisdom,

and

My Father and goodnesse, and that we might reue-
 nance Gods infinite Maiesty, and know
 every one he is able to helpe vs, and our desires
 therefore and mindes should be in heauen, con-
 pray for fessing our selues strangers here, *Psal.*
 and it is 57.3. and 18. 17. and 115.3.

Q. Concerning the first Petition, Hal-
 lowed be thy Name: what doth this word
 Name signifie?

A. First, God himselfe his titles and
 but enes tributes, *Psal.* 115. 1. secondly, his
 Word and ordinances, *Exod.* 18. 15.
 ordinary thirdly, his workes of creation and pro-
 men,) and uidence, and therein his mercies and
 2, because iudgements.

Q. What is meant by this word Hal-
 lowed?

A. To be acknowledged holy, and
 mediated holly, *Luk.* 7. 29. 35.

Q. What is the equiry and necessity of
 this Petition?

A. First, because Gods name onely
 2 Cor. 12. 6. excellent, and his praise aboue heauen
Reu. 21. 8. and earth, *Psal.* 148. 12. secondly, bee
 cauen, for hath made all things for his owne glo-
 1, *Prou.* 16. 4. *Rom.* 11. 36. thirdly,
 od doth od being our Farther, and hauing san-
 uisedome fied and separated vs to bee a holy

and N people

people to himselfe, it is meet we should shew forth his vertues, *1 Pet. 2. 9.* fourthly, wee are naturally blinde, not able to finde out the glory of God in himselfe, his ordinances and workes, *Rom. 8. 7. and 3. 10.* fifthly, wee are naturally proud, seeking our owne glory more then Gods, and doe not esteeme God aright.

Q. What things doe we pray for in the first Petition?

A. Some things concerning our hearts, some our tongues, and some our actions. For the first, concerning our hearts; first, wee pray that Gods name may be knowne, *Psal. 76. 1. Exod. 14. 17. 18. Psal. 119. 33.* secondly, that wee and others may bee diligent to marke and obserue Gods nature, ordinances and workes in iudgements and mercies, *Psal. 107. 43. and 8. 1. 3. and 139. 14. 17. 18. Iob. 36. 24. 25.* that wee may be able to honour God, by beleeuing Gods word, as *Abraham* did, *Rom. 4. 19.* fourthly, that we may loue him about all things, and bee zealous of his glory, *Ios. 7. 8. 9. 1 King. 19. 10. Psal. 42. 3.* fifthly, that we may feare him about all things.

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e should
Ps. 2. 9. sixtly, that with our soules we may bee
 nde, nor thankfull, admiring and highly esteem-
 God in ing him, *Psal.* 103. 1. *Deut.* 8. 11.

works, For the second, namely, concerning
 are natu- our tongues, we pray that we may, first,
 ne glory praise his goodnesse, truth and power,
 esteeme *Psal.* 9. 1. and 108. 1. secondly, confesse
 his truth, and defend his honour, accord-
 for in the ing to our place and gifts, opposing
 such as blaspheme : thirdly, for our acti-
 ons naturall, ciuill and religious, that we
 ing our may doe them in a right manner, that
 some our God may be glorified, *Deut.* 23. 12. 13.
 rning our Gods name
 Exod. 14. *14. Tit.* 2. 5. *1 Cor.* 10. 31. *1 Sam.* 2. 17.

that we *Q. What doe we pray against in the first*
petition?

to make *A. First, concerning our hearts; first,*
 ordnance against atheisme, *Psal.* 10. 4. secondly,
 mercies against ignorance of the things of God :
 139. 14 thirdly, against pride, *Luk.* 18. 11.
 e may be fourthly, against hardnesse of heart,
 ing God *Mark.* 6. 53. fifthly, against a meane opi-
 nion of God : sixthly, against forgetful-
 im about nesse of God, *Deut.* 8. 11. seuenthly, a-
 his glory gainst distrust : eighthly, against want of
 42. 3. zeale of Gods glory : ninthly, against
 about all hypocrisie.

E/g

N 2

Secondly,

Secondly, concerning our tongues; first, against swearing falsely, vainly, or by creatures, and against all blaspheming. *Zach. 5. 4. Ier. 23. 10. and 5. 7.* secondly, against mocking at good things, *Pro. 17. 5. Psal. 109. 17. 18.* thirdly, against vnthankfulness to God: fourthly, against omission of confession, by not speaking for God, when he is dishonoured by others: fifthly, against ascribing to idols, that which belongeth to God.

Thirdly, Concerning our conuersation, against leading an vnholly life in the profession of religion, *Rom. 2. 24.*

Q. What is contained in this first Petition, besides these supplications for good things, and deprecations against evils?

A. First, confession, that of our selues we cannot thus glorifie God: secondly, a thankfull ascribing to God the working of such graces, as we desire herein, and that hee hath giuen vs a desire to seeke his glory, and inabled vs in some measure to be fit instruments to set forth his holiness and praises.

Q. Concerning the second Petition, Thy Kingdome come, what is meant thereby?

A. The word Kingdome, signifieth
the

Kingdome, first, of Gods providence: secondly, of grace: thirdly, of glory. And this word, Come, signifieth to bee, to continue, to be increased, to be revealed to our knowledge more and more.

Q. What is the equity and necessity of this second Petition?

A. We are to pray for the comming of the Kingdome of Gods providence; first, because Gods glory is shewed forth hereby, *Psal.* 19. 1. and 104. 24. 25. *Act.* 14. 15. 17. secondly, because it doth affoord matter and meanes for the Kingdome of grace, in propagating and upholding the Church. Concerning the Kingdome of grace, the necessitie thereof appeareth; first, because the devill hath his kingdome and throne among men, yea all men naturally, *Iob.* 14. 30. *Act.* 26. 18. secondly, the flesh, the naturall viciousnesse, which loves disorder, preferres the raigne of the devill, and setteth wicked things before iust, *1 Pet.* 4. 3. *Iob.* 8. 45. *Eph.* 4. 18. 19. thirdly, the whole iudgement of the world, preferreth earthly things before heavenly, euill before good, resisting, hating or persecuting the Kingdome of

God, *Iob. 7.7. Rom. 1. 25. 1 Cor. 16.9.*

Q. What is the order or placing of this Petition?

A. The first Petition tendeth to the glory of God, the chiefe end of our life; the second and third, note the means tending to that end; the second, in that God is glorified when his Kingdome is erected in our hearts, and the third for the manifestation of our subiection acknowledging Gods soueraignty in loyall yeelding our selues to him, and so glorifying him.

Q. What doe we pray for in the second Petition?

A. Concerning the Kingdome of Gods prouidence, that wee and others may acknowledge, obserue, and reuerence the prouidence of God, gouerning and disposing all things, *Mat. 14. 15. 17.*

1 Grace.
Psal. 51.

Concerning the Kingdome of grace we pray, first, that God may rule in our hearts by his spirit, and the Kingdome of God may not onely be erected, but established and increased, and sinne weakened and overcome

And concerning others, wee pray that

that the number of such as professe the truth, may be increased daily, that such as shall be saued, may bee added to the Church, *Ezek. 37. 22. 24. Rom. 11. 26.* and that such as haue grace, may be indued with greater grace, and more spirituall gifts, and be more and more confirmed, *Col. 1. 9. Phil. 1. 9.*

Secondly, wee desire the meanes by which God vseth to erect and increase his Kingdome; which are first, Magistrates by good lawes, and the execution of them, ruling with God, *Hos. 11. 12. Psal. 72. 1. 7. Esa. 49. 23. 1 King. 15. 12. Eccl. 10. 16. 17.*

Secondly, faithfull Ministers, not onely reading, but Preaching the word, *Act. 13. 14. and 15. 21. Psal. 110. 2. Matth. 21. 43.* that they may bee able and willing to Preach the Word, to the edification of the body of Christ, *Mat. 9. 37. 38. Eph. 6. 19. 20. Act. 4. 29. Deut. 33. 8. 10.* and that God would preserue them for the worke of the Ministry, from the persecution of tyrants and wicked men, *Rom. 15. 30. 31. 2 Thes. 3. 1.* and that the two Sacraments, Baptisme and the Lords Supper, may bee

purely and duely administred, according to the first institution, being means of increase of grace, *Rom. 4. 11.* and that wee and others may bee desirous and willing, with prepared hearts, to be partakers thereof, *Act. 9. 37. 38. Luke 1. 6. 1 Cor. 11. 24. 25. 26. &c.*

And for discipline, the keys of the Kingdome of heauen, that they may rightly be vsed for shutting vp heauen, and deliuering to Satan, obstinate sinners, and releasing the penitent, *Matth. 16. 19. and 18. 15. 16. 17. 18. and 7. 6. 1 Cor. 5. 5. 2 Cor. 12. 6. 2 Thes. 3. 14. 15.*

3. Thirdly, wee pray for Gods spirit with Magistrates and Ministers, making the meanes effectuell and successfull, that the Gospell may runne and be glorified; because God only giueth increase, and all sufficiency is of God, *2 Thes. 3. 1. 1 Cor. 3. 7. 2 Cor. 3. 5. Ezek. 36. 26. 27.*

4. Fourthly, for the priuiledges and franchises of the Kingdome of grace, as knowledge of the secrets of the Kingdome of God, *Matth. 13. 11.* freedom from the curse of the law, and from the dominion of sinne, to haue such spirituall dignity, as is peculiar to the elect,

1 Pet. 2. 9. Rev. 1. 6. and to know that we haue the same to the glory of God.

Lastly, wee are to pray for the Kingdome of glory at death, and especially at the day of iudgement that wee may then be subiects perfectly obedient to God, Rom. 8. 23. 2 Cor. 5. Phil. 1. 23. Rev. 22. 20.

Q. What doe we pray against in the second Petition?

A. Concerning the Kingdome of Gods prouidence, against ascribing things to fortune or destiny, and against swelling in pride against God, Exodus 5. 2. Dan. 3. 15.

Concerning the Kingdome of grace, we pray against all lets and hindrances of this Kingdome, as first against the dominion and tyranny of the deuill, & sinne, that God would weaken and wast them, till they bee abolished vtterly, Rom. 16. 20. 2 Cor. 10. 4. 5. And against all the euill courses of such men as are slaues to sin, and Satan, and confederate with them; whether they be open foes or false friends, which by force or fraud goe about to vndermine and resist the Kingdome of Christ. The most notorious

ous of these, are the Turke, Pope, and Antichristian hierarchy; and against libertines, that cast off all conscience, and turne the grace of God into wantonnesse.

Secondly, concerning Magistrates, first, against the anarchy of the Anabaptists, that would haue no Magistrates at all. Secondly, against euill gouernment, when euill Magistrates set vp the Kingdome of Satan in *Paganisme*, *Mahometisme*, *Papisme*, *Atheisme*, or any superstition, or tolerate strange religion, *Act. 18. 17. Cant. 5. 7.* we pray against wicked lawes and statutes, that either the making or execution of them may be hindered, such as was against *Daniel*, or against the Iewes by *Haman*, not praying against the magistracy, but their proceedings against the truth, *Psalme 68. 1. 2. Ezrah 6. 12.*

Thirdly, concerning the sinnes of the ministry, wee pray against, first, ignorance, for which God refuseth them to minister to him, *Hosba 4. 6. Esa. 56. 10.* Secondly, false doctrine, which freeth like a gangrene, *2 Tim. 2. 17. Rom. 16. 17.* Thirdly, against idlenesse, when they

they feed not the flocke, but eate the milke, and cloath them with the wool, and the sheepe be scattred. Fourthly, against flattery and false application, daubing with vntempered mortar, *Ezek.* 13. *Iude* 16. Fifthly, against rising vp against the lawfull ministry, that is allowed of God, causing hatred, *Hos.* 9.8. or raising trouble to the ministry, *Dent.* 33. 11. 1 *Cor.* 16. 10. Sixtly, against adding false sacraments and corrupting the true. Seuenthly, against abusing the power of the keyes or discipline. Eightly, against absence of the sauing power and spirituall efficacy from the meanes: generally against all the enemies of Gods kingdome, as they bee enemies; especially such as bee incurable; which because wee cannot know particularly in ordinary course, wee pray against incurable enemies in generall: and for particulars, that God will conuert them if they belong to him, or conditionally if they be incurable, that God would restraine or subuert them, *Esa.* 68. 28. *Psa.* 104. 35. *Iudg.* 5. 31. *Gal.* 5. 12. *Phil.* 1. 28, 29. and 3. 19. 2 *Thes.* 1. 6. *Rev.* 19. 1. 6. *Psal.* 10. 16, 17.

Con-

Concerning the kingdome of glory, we pray against first, imagining that there is any full perfection on earth, secondly, against atheisticall denying of the blessed glorious kingdome.

Q. What is further contained in the second petition?

A. First, a confession that of our selues we cannot do the things we pray for, and secondly, a thanksgiving ascribing to God, the right ordering of the world; & for that contrary to the kingdome of darknesse, he hath erected the kingdome of his sonne, and chosen, and called vs to the same, *Psal.* 101. 3, 4, 6. *Mat.* 11. 25. *Ephes.* 1. 3. *Phil.* 1. 4, 5. *Col.* 1. 3, 4, 5, 6, 12, 13. *1 Thes.* 2. 13. *Rev.* 11. 17.

Q. Concerning the third petition, Thy will be done in earth as it is in heaven, whereas Gods will is reuealed or secret, what doe we pray for?

A. First, for grace to deny our selues, *Mat.* 16. 24. *Ezek.* 18. 31. Secondly, for knowledge of Gods reuealed will, *Prov.* 2. 10, 11. *Psal.* 119. 27. 34. *Col.* 1. 9. Thirdly, for faith to beleue, that the will of God reuealed to vs, is his will: and

glory, and to apply his gracious promises vnto
 our owne soules, *Ioh. 6. 40. 1 Ioh. 3. 23.*
 Fourthly, that God would giue vs lone
 of obedience, and allure vs thereunto
 effectually, that he would incline vs to
 his law, and teach vs to doe his will
 with effect; and that not onely in our
 generall, but also in our particular voca-
 tions, *Psal. 143. 10. Phil. 2. 13. Ezek.*
36. 26. 27. Fifthly, for patience and
 strength when it shall please God at any
 time to exercise vs vnder the crosse,
Col. 1. 12.

Concerning Gods secret wil, we may
 not alwaies pray that it may bee done,
 but when by the euent wee see what
 God will haue done, wee patiently rest
 in it, and pray that wee may doe so,
1 Sam. 3. 18. 2 Sam. 15. 25. 26. Esa. 39.
6. 7. 8.

Q What doe we pray against?

A. First, against atheisme, when
 men liue, as if there were no God, no
 conscience, no heauen, or hell, *Iob 21.*
14. Psal. 14. 1. Mat. 3. 14. 15. Tit. 1. 16.
 secondly, against ignorance of Gods
 will: thirdly, against rebellion, when
 men peremptorily resist Gods will,
 knowne

knowne and vrged vpon their consciences: fourthly, against pride, cauilling against any of Gods decrees, and iudgements, *Rom. 9. 19. 20.* or rising in heart against any of his waies, *Jonah 4.* fifthly, against impatience in afflictions, *Heb. 12. 9.* sixthly, against taking occasion by commandements and rules of duties to flye from God, through desperation, ignorant of the couenant of grace; or to thinke wee haue strength in our selues to doe the duties commanded.

Q. What doe we pray for in these words, In earth as it is in heauen?

A. As the Angels and Saints in heauen doe the will of God, sincerely, cheerefully, willingly, speedily, vniuersally and constantly, that we may doe so, aspiring towards heauenly righteousness, *2 Sam. 14. 17. Luk. 8. 15. Matth. 18. 10. Esa. 6. 2. and 64. 5. Psal. 119. 60. 2 Sam. 24. 16. 17. Psal. 18. 22. and 106. 3.*

Q. What doe we pray against?

A. First, hypocrisie: secondly, wearinesse in well-doing: thirdly, contemning our selues with outward ciuill honesty, voide of faith, and not regarding vniuer-

conscien- vniuersall obedience, *Esa. 29. 13. Gal.*
 auilling 6.9. *Matth. 5. 20.*

diudge- Q. What is the equiry and necessity of
 in heart this petition?

. fifthly, A. First, because of Gods soueraign
 s, *Heb.* power and holinelle, it is meete wee o-
 ssion by bey him, *Mal. 1. 6. 1 Sam. 3. 18. Rom.*
 uries to 7.2. *Esa. 39. 8.*

eration, Secondly, the many lets against the
 ce; or to doing of the will of God, grieue the
 r selues childe of God, and in zeale moue him
 e words, to pray, Thy will bee done; as first, the
 in hea- elect themselues are naturally ignorant
 cerely, of Gods will, both in the Law and Gos-
 vniuer- pell, *Tir. 3. 3.* secondly, their will is na-
 does, turally more rebellious, then their mind
 hteous- is ignorant, *Ier. 31. 18. 19. Psal. 25. Col.*
Matth. 1.21. *Rom. 8. 7. and 7. 5. 8. 1 Pet. 4. 2.*
 1. 119. yea the elect conuerted, finde a lusting
 22. and against the Law of God, and haue the
 flesh in them so working, that they are
 ignorant of many things, and their wils
 renewed but in part, and so they doe
 not as they should, *Rom. 7. Gal. 5. 17.*

y, we- Thirdly, the deuill, and fourthly, the
 conten- world are great enemies to the doing of
 uill ho- Gods will; therefore the zeale of Gods
 arding children ought to carry the with earnest-
 vniuer- nesse,

nesse, for the doing of Gods will, *Psal.*
119. 126.

Q. What is further included in this third petition?

A. First, a confession of our naturall rebellion and disobedience, *Rom.* 7. 24. secondly, a thankfull ascribing to God, the power which hee hath begunne in vs, to bee obedient to his will, *Rom.* 7. 25.

Q. Concerning the fourth petition, Give vs this day our daily bread, what doe we pray for in the same, or what is meant by daily bread?

A. All things necessary for the maintenance of this life.

Q. Before you shew more particularly what we pray for, declare the order of this petition.

A. In the three former, we pray for things immediately concerning God, in this and the Petitions following, we pray for things concerning our selues; in this fourth, for things concerning our bodies; and in the fift and sixt for things concerning our soules: now things concerning the body, are here set downe, before things concerning the

Psal.
in this
naturall
7.24.
God,
nine in
Rom.
n, Gm
loe me
ant by
or the
cularly
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ray for
God,
g, we
selues;
erning
xt for
now
e here
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the

the soule, not as if they were more ex-
 cellent, for elsewhere grace is put before
 peace, *Rom.* 1.7. *Pro.* 30.7. *Matth* 6.33.
 but for these reasons, first, because if
 there bee not prouision for our subli-
 stence and being in life, we cannot here
 serue Gods glory, and bee sustained in
 his seruice, which is the chiete end of
 our desire of life, *Psal.* 118 17. and 119.
 17. *Esa.* 38. *Phil.* 1.20. 21. *Rm* 14.7.
 secondly, because there is an infirmity
 in vs, that many dare lesse put them-
 selues ouer to the hope of Gods promi-
 ses, for the body, then for the soule. He
 hath profited well in godlinesse, that is
 able to put off that infidelity and anxie-
 ty, which is as in our bones, about
 things of this life, which much hinder
 better thoughts: thirdly, by learning to
 depend vpon God for these lesser
 things: wee be lead by degrees to de-
 pend vpon his mercy for the forgieue-
 nesse of our sinnes, and other things ne-
 cessary for a heauenly life, *Hos.* 2. 15.
Iob. 4. *Psal.* 23. ult.

Q. What is the necessity and lequity of
 this petition?

A. We desire corporall blessings of
 God,

God, first, because hee is the giuer of euery good gift, *Iam. 1. 17.* hee giueth power to get substance, *Deut. 8. 18.* the blessing of the earth is from him, *Hof. 2. 21. 22.* he maketh peace and warre, *Esa. 45. 7.* hee finiteth and healeth: ^{Deut. 32. 39.} Magistrates and decrees of iustice, counsell and strength, and all other good things, are from him, *Pro. 8. 14. 15. Eccl. 2. 26.* secondly, all outward helps haue their force from him, bread, hath force to nourish vs from him, *Pro. 29. 26.* and 21. 31. *Esa. 54. 17. Hag. 1. 6. Job 17. 10. Psal. 127. 2.* thirdly, the deuill is an enemy of this earthly life, and of the maintenance of it, it is meete therefore he be repelled by prayer: fourthly, that wee may shew our selues to hate all vnlawfull waies of getting our liuing.

Q. Shew more particularly, what we are to pray for in the fourth petition.

A. First, the things whereby this life is preserved, as victuals needfull for the nourishment of the body, *Psal. 132. 15. 2 Cor. 9. 10. 1 Tim. 4. 3. 4. 5. & 5. 23.* conuenient apparell, *Pro. 27. 26. Gen. 28. 20. 1 Cor. 12. 23.* commodious dwelling, *Psal. 107. 36. Esa. 49. 10.*

1 Cor. 4. 11. Physicke, Ezek. 47. 12. *Renel.* 22. 2. sleepe, *Psal.* 127. 2. *Hof.* 2. 18. peace publike and priuate, *Pro.* 21. 9. and 17. 1. *Ier.* 29. 7. *Psal.* 144. 14. and 122. 6. good Magistrates, good lawes, and the execution thereof for the common wealth, *Psal.* 64. 2. 3. for a whole minde in a whole body, for honest fame, faithfull friends, fauour, especially of good men, good marriage, as there may bee occasion, *Pro.* 19. 14. honest children, *Gen.* 25. 21. *Luk.* 1. 13. an obedient family, good neighbours, fruitfull seasons, *Zach.* 10. 1. *Act.* 14. 17. the strong man, the man of warre, the Iudge, Councillor, Artificer, Orator, *Esa.* 3. secondly, for ability to doe the workes of curcallings, *Exod.* 31. 3. thirdly, for willingnesse to vndergoe labours in the vse of the meanes, to serue Gods ordinary prouidence, *2 Thes.* 3. 10. 12. fourthly, for Gods blessing vpon our labour, and the means of our maintenance, *Psal.* 127. 1. 2. *Deut.* 8. 2. 3. *Pro.* 10. 3. 22. fifthly, for a heart to vse the blessings which God giueth, and for comfortable contentation with our estate, *Ecc.* 2. 24. *1 Tim.* 6. 8.

Q. Why is it called Our bread?

A. First, because of a ciuill right and title, and so wee professe against possessing, that which is not ours, *Habac. 2. 6. 2 Thes. 3. 10.* secondly, by a diuine right restored in Christ, *Matth. 22. and 19. 15. 26.*

23.

Q. May we not desire riches?

1 Tim. 6.

9. 10. 17.

Psal. 119.

36.

Heb. 13. 5.

Phil. 4. 11.

12.

Psal. 37. 16.

17. 18. 19.

Pro. 17. 1.

1 Cor. 12.

23. 24.

Gen. 24. 47.

2 Sam. 1.

24.

Deut. 12.

20. 21.

Can. 3. 7.

10.

Psal. 104.

15.

Deut. 8. 11.

Luke 21.

34. 35.

A. We may desire things necessary for our nature, place, and charge, depending on vs, but not more then such necessary^a, yet it must not hinder diligence, vpon which plenty may follow, and if God cast abundance vpon vs, wee may take and vse it, and that cuen for ornament and lawfull delight, so as piety, righteousnesse, charity, and sobriety be kept^b.

Q. What doe wee pray against in the fourth petition?

A. Against, first, famine, secondly, diseases, thirdly, warres ciuill, and also forraigne inuasion of enemies, *Psal. 144. 14.* fourthly, vnseasonable weather: fifthly, negligence, and iniustice in Magistrates: sixthly, falling into the hands of extortioners: seuenthly, vnfaithfulnesse of seruants, vndutifulnesse of children, and

and other such domesticall aduersities :
eighthly, idlenesse, *Pro. 18. 9. 12. 17.*
ninthly, vnskilfulnesse in the workes
of our calling: tenthly, Gods withdraw-
ing his blessing from the meines of our
maintenance: eleuenthy, distrust, *Mat. 6.*
and couetousnesse, *Psal. 119. 36.*
twelfthly, prodigality.

*Q. What is further included in this
fourth petition?*

A. First, confession, that wee haue
nothing of our selues, and that we are
vnworthy of any thing: secondly, a
thankfull acknowledging God to bee
the giuer of the things wee pray for,
Deut. 8. Psal. 21. 3. 4. 5. and 104. 14. 15.
23. and 18. Iudg. 5. Esa. 38. 16. &c.
1 Cor. 1. 3. 4.

*Q. Concerning the fifth petition, For-
giue vs our debts, as we forgive our debtors,
what is meant by forgiving debts or tref-
passes?*

A. When through the satisfaction
of Christ our surety, all our sinnes are
freely forgiven: Christs righteousness
imputed to vs, and we accepted to eter-
nall life, *Esa. 1. 18. and 38. 17. and 44.*
22. Ier. 50. 20. Mic. 7. 19.

Q. How doe wee forgine men their debts?

A. Wee forgine the dammage concerning our selues, but as Gods Law is violated thereby, it belongeth onely to God to forgine it, *Leuit. 6. 2. &c. Num. 5. 6. &c.*

Q. How faire is a man bound to forgine?

A. We must put away all enmity and grudge, that is against louing our neighbours as our selues, *Leuit. 19. 17. 18. Pro. 10. 12. 18.* but satisfaction wee may sometimes require, and debts of money and the like, when the borrower is able to pay, *Exod. 22. 1. &c. Luk. 19. 8.* and sometimes the quality of the offender is such, that hee must be prosecuted to punishment, *Deut. 13. 8. 9. and 21. 18. 20. 21. Iudg. 19. 30.* there is a difference betweene an aduersary and an enemy; the one is of hatred, the other of loue of iustice, an aduersary may loue.

Q. Is our forgiving other men, a cause of Gods forgiving vs?

A. No, but a signe or condition, without which God forgiueth not.
Esa.

Esa. 43. 25. Hos 14. 4. Luk. 6. 35. 1 Job. 3. 14. and 2. 10. Matth. 5. 7. Lam. 2. 13. and 3. 1. and vnder this particular of mercy to others, is included all repentance and amendment of life, requisite in him, that can comfortably looke for forgiuenesse of sinnes, Exod 34. 7. Dent. 29. 19. 20.

Q. What is the order of this petition?

A Next after that which concerneth our sustentation, we craue forgiuenesse of our sinnes, to reach vs, first, by experience of Gods goodnesse, in giuing vs daily bread to helpe our weakenesse, in trusting in his mercy for the saluation of our soules, *Gen. 28. 20. 21.* the wicked doe not so, but after benefits say still, Who is the Almighty, that wee should serue him? *Job 21. 14. 15.* secondly, that wee might learne to looke for good things from God, euen concerning this life, with reconciliation and feare, or feeble that when good things are kept from vs, it is sinne that keepeth them backe from vs, and separateth betweene vs and our God, *Lam. 3. 39. Ier. 5. 24.*

Q. What is the equity and necessity of this petition?

O 4

A. First,

Psal. 40.
Gen. 4.
Psal. 32. 1.

A. First, because all men are sinners and destitute of the glory of God, *1 King. 8. 46. Pro 20. 9. Rom. 3. 23.* secondly, sinne separateth from God, who is the life of our soule, as the soule is the life of the body: it is necessary to haue that impediment of our spirituall life removed: thirdly, sinne is an intolerable burthen: and blessednesse is said to be the lifting of a mans sinnes vp, that they are not imputed: fourthly, sinne imputed, corrupteth and destroyeth the precious gifts of God, and either removeth them from the sinner, or turneth them all against him, that his table is his snare, and his prosperity his ruine, *Esa. 65. 20. Matth. 26. 24.*

Q. Seeing they that pray must with faith in Christ, call God their Father, which cannot be but with some certainty of forgiveness of sinnes, and seeing in Baptisme the covenant of God, for the forgiveness of all sinnes past, present, and to come, is sealed in the baptised: the blood of Christ, of which is a figure, cleanseth from all sinnes: what necessity is there of this petition?

A. First, we daily commit offence, and therefore haue need daily to craue pardon:

sinners pardon: and our assurance before hand,
 God, and alwaies is, that prayer is to bee vsed
 3. se. as a meanes to obtaine pardon: second-
 God, ly, wee pray for forgiuenesse, not that
 e soule wee haue no assurance thereof, but be-
 lary to cause our assurance is but weake, and
 spirituall we desire greater and more comfortable
 into. assurance thereof, that as with God, for-
 is said giuenesse is full and perfect, so the same
 p, that may be accordingly sealed in our harts:
 sinne thirdly, wee pray for the obtaining of
 th the fruit and effect of forgiuenesse of
 remo. sinnes, freedome from all miseries and
 arneth sorrow, and perfect blessednesse, wee
 e is his liuing now by faith and not by sight,
 e, Esa. 2 Cor. 5. 7. Rom. 8. 23.

Q. What doe we pray for in the first peti-
 tion?

A. First, that wee may know our
 sinnes, *Ren. 3. 17.* secondly, that wee
 may be bumbled for them, *Rom. 7. 24.*
Matth. 11. 28. thirdly, that we may con-
 fesse them to God, *Pro. 28. 13.* fourthly,
 for assurance of iustification, *Psal. 51. 1.*
 &c. fifthly, assurance of reconciliation
 with God, *2 Cor. 5. 18. 19. Rom. 5. 1.* sixth-
 ly, for charity towards men, and more
 generally for repentance, the signe and
 condition

condition required in them that be forgiuen: seventhly, for eternall full happinesse in heauen, *Rom. 8. 23.*

Q. What doe we pray against?

A. First, against ignorance of our sinfull estate, *Esa. 6. 10.* secondly, against desperation, which *Cain* and *Judas* fell into, *1 Ioh. 5. 10.* thirdly, against presumption, hardnesse of heart, malice, and impenitency, *Psal. 50. 21.* fourthly, against damnation in hell,

Q. What is included more in this fifth petition?

A. First, a confession of sinnes to God^a, and that we cannot satisfie for them: secondly, a thankfull acknowledging God onely to be the author of forgiveness of sinnes, and praising him for remission of our sinnes, and turning away his anger, and for his fauour towards vs, *Esa. 12. 1.* and *43. 25.* *Mark. 2. 7.* *Exod. 34. 7.* *Rom. 8. 33.* *Psal. 74. 38.*

^a *Psal. 32.*

4. 5.

Pro. 28. 13.

1 Ioh. 1. 8.

1 Tim. 1. 15.

15.

Q. Concerning the sixth Petition, Lead vs not into temptation, But deliuer vs from euill, what is it to be lead into temptation?

A. To be forsaken of God, left to be ouercome by the temptations of Satan, our owne flesh, or the world, which

meue

to be for
all hap
of our
against
das fell
nt pre
malice
urchly
his fift
nes to
ie for
know
hor o
ng him
arning
our to
Mark
4. 38
Lead
s from
tion?
to be
Satan,
which
moue

oue vs to sinne, *Rom. 1.24 27. Exed.*
3. and 8. 15. 2 *Thef. 2.10. Iam. 1 13.*
4. *Ezek. 14 4.9. 1 King. 22.23. Hab. 1.*
3. *Zach 8. 17.*

Q. What is it to bee deliuered from

A. By increasing in vs the graces of
indification, to be set at liberty from
the power of the deuill, the world, and
the flesh, 2 *Tim. 4.18. 1 Sam. 2.9. 1 Thef.*
23. 24.

Q. What is the order of this petition?

A. It is according to the covenant
of God, in the two parts of it, the first of
forgiuing sinnes, the second of giuing
his spirit to cause vs to walke in his sta-
utes, *Ezek. 36.25.26.27.28.* therefore
we praied before for forgiuenesse of
sinnes, so here for strength, that hereaf-
ter we be not ouercome of sinne, shew-
ing that it is not onely the Christians
are, to haue sinne forgiuen, but to re-
sist temptation, and strue against sinne;
and these goe together in time, al-
though in order of nature, forgiuenesse
of sinnes be before the strife, and fight-
ing against sinne.

Q. What is the equiry and necessity of
this

this petition?

A. First, within vs bee inclination and motions of our owne flesh: wee are naturally delighted with the deceitful baits of sinne, *Iob 15. 16. Heb. 3. 13. Tit. 3. 3.* and euen the regenerate, although sinne doe not raigne, yet it doth remaine in them, and molest them, *Rom. 7. 22. 23. 24. Gal. 5. 17.* secondly, wee haue the world, out of which wee be choisen and separated, tempting vs with flattery or force, sometimes friends of our fring substance, liberty, &c. sometimes frowning, changing friends into enemies, and vsing violence, *Cant. 8. 7. 8.* thirdly, the deuill, out of whose kingdom wee be taken, hath great wrath, and laboureth to get vs againe, as hee seeth his indeauours to preuaile with some, that seemed to haue escaped him, *2 Pet. 2. 20. Renel. 12. 4.* hee seeketh to repollesse, where once hee hath possessed, and to weaken the faith of some at the least, by the falls of some, that were held great in the Church; that hee may kill some, and wound others, *Luk. 22. 32. 1 Pet. 5. 8. Eph. 6. 10. 11.* and this appeareth partly by such temptations, as

bee

merely injected in the mindes of the
nations; as thoughts of blasphemy, and
we are by forcible suggestion, to doe
such things as be against reason: and to
such as be irksome and grievous to the
nature of man, as whipping, and lancing
the *Baalites*, and offering the chil-
dren even the dearest of them to the
devil: besides the devil laboureth to
weaken the motions of the flesh, and al-
ways with temptations, or other temptations of the
world.

Q. What doe we pray for in the sixth pe-
tition?

A. First, for knowledge in the word
of God to withstand all temptations,
wrath, *phes. 6. 17.* Secondly, for steadfast faith,
as hee *phes 6. 16. 1 Pet. 5. 9.* Thirdly, for
perseverance and increasing in holines
and graces, *Iohn 14. and 17. 1 Iohn 3. 9.*
Pet. 1. 5. Ier. 32. 40. that we may con-
stantly resist devilish suggestions, faith-
fully cleave to the admonitions of the
holy Ghost, following good examples,
and rightly using all occasions of holi-
nesse, offered of God, *Psal. 5. 9. and 27.*
11. and 119. 117. 125. 144. 2 Cor. 12.
1 Thes. 3. 12, 13. Fourthly, for pati-
ence

ence in afflictions, and power to beare
 them, *Rom. 5. 3. Phil. 4. 11, 12, 13. 2 Cor. 10. 13.* Fifthly, that God will turne all
 afflictions to good, that we may be mo-
 weyned from the world, more humble
 and obedient, &c. *Psal. 119. 67. 71*
1 Cor. 11. 31. Sixtly, for full holiness
 in heauen, *Rom. 8. 23. 2 Pet. 3. 13*
Heb. 12. 22.

Q. What doe we pray against?

A. First against trials and afflictions
 themſelues, ſo farre as may ſtand with
 Gods good pleaſure. Secondly, againſt
 Gods deſertion, that he will not forſake
 vs, or deſtroy vs of his grace, and ſo
 againſt falling away from grace. Third-
 ly, againſt hardneſſe of heart, and reig-
 ning ſinne. Fourthly, more generally
 againſt being overcome by the deuill
 the world, or the fleſh.

*Q. What elſe is included in the ſecond
 Petition?*

A. Firſt, a confeſſion, and bewailing
 of corruption remaining in vs, whereby
 we are prone to yeeld to Satan and ſinne.
Rom. 7. 23, 24. 2 Cor. 12. 7. Mat. 26. 41
Luke 22. 31. 1 Theſ. 3. 5. Secondly,
 thankfull aſcribing to God our holineſſe
 ſtrength

to be strength in temptation, & perseverance
3.2 Cor. grace, Rom. 7.25. 1 Cor. 6.20. 2 Tim.
ne all 17. Phil. 1.6. 2 Pet. 1.5.

be mo Q. Doe we pray for all these things in all
humb petitions absolutely?

67.7 A. Such things as are not necessary
olinel for our saluation, wee pray for condition-
r. 3. ally, if they stand with Gods glory,
his good pleasure, and our good.

Q. How many wayes doth God heare
mens prayers?

A. First, in mercy to his children, 1 King. 20.
nd win giuing that which they desire, or that 2. 5.
again which is better for them. Secondly, in Exo. 14. 15.
forfall which is better for them. Secondly, in Mat. 26. 39.
nd for wrath, when he sendeth the euils which Heb. 5. 7.
Third men wish vpon themselves; yea, in gi- 2 Cor. 12.
d reig uing to some such prosperitie as is their 8, 9.
erally ruine, Psal. 78. 29, 30, 31. Mat. 27. 25.

deuill Q. Why doth God sometimes deferre to
grant the prayers of his children?

A. First, sometime to correct them
the for not praying with such preparednes,
for not praying with such preparednes,
vailing and in such manner as they ought. Se-
wherby condly, the more to make the see their
nd sin owne inability to helpe themselves.
26. 41 Thirdly, to try and exercise their faith
dly, and patience, Mat. 15. 22; 23. Fourthly,
olines to make them esteeme his benefits the
ength more.

Q. For

Q. For the third part, the conclusion, For aithine is the kingdome, the power and the glory for ever and ever, Amen, what is meant by kingdome, power and glory?

1 Chro. 22
11, 12.

Psa. 115. 3.

A. By kingdome is signified Gods soueraigne right and title, to all things with authority not onely ouer his elect but all things created, and that of himselfe, and from himselfe. Power noteth his force to giue and worke whatsoeuer he will. Glory signifieth the high estimation, honour and praise, belonging to him in respect of the gifts comming from him, and of all actions performed by vs.

Q. The reasons why these words are added, and the signification of the word Amen, was shewed in the shorter catechisme, but should wee vse no other prayer but this?

A. Yes we may vse other prayers for forme, but for matter we must haue an eye to this, and may fiely shut vp our particular prayers in this.

Q. Are the Creed and ten Commandments to be vsed as prayers?

which is contained
in the Creed &

A. No, but in praying we are to craue strength to belecue, that which is contained to practise.

tained

tion, Forained in the Commandements.

the glo Q. Is not the doctrine of the Papists in
 many things against the Creed, the ten Com-
 mandements, the Lords prayer, and the
 doctrine of the Sacraments?

things A. Yes.

s elect Q. Wherein? name some particulars, for
 of him were too long to name all, yet it is meet to
 name some, that we may know, we must con-
 stantly stand on Christs side against the De-
 vil and all Antichristian errors and here-
 sies, and know that so many martyrs haue
 not without cause constantly withstood Pa-
 pisme: begin therefore to shew how their
 doctrine is against the Creed.

ds are A. Against the first Article, yea and
 word all the rest, is their denying of particular
 faith, which is required in all the Ar-
 ticles. Also their defining of faith, to
 be no more but a firme assent of the
 mind to the whole truth of God, which
 faith the deuills haue. And also they
 commend an implicit faith, to beleue
 as the Church beleueth, not knowing
 what the Church is or what it beleu-
 eth.

Against the second Article, whereas Heb. 7. 25.
 Iesus is a perfect Sauiour of his people, Act. 4. 12.

P

from

1 Ioh. 5. 21.

Reu. 17. 14.

2 Thef. 2.

Reu. 18 4.

Ioh. 1. 12.

Gal. 2. 20.

1 Ioh. 4. 16.

and 5. 13.

14. 15.

Pro. 19. 2.

1 Ioh. 3. 22.
Esa. 42. 8.
and 43. 25.

from all their sinnes and punishments, they ascribe associates to Christ, as the Virgin *Mary*, St. *Francis*, the Popes pardon, our owne merits, &c. and whereas the title Christ signifieth our Sauior to be the Prophet, Priest & King of his Church, and will not giue his honor to others, but is the onely Messiah; against his propheticall office, they haue mens traditions; against his Priesthood they haue their Masse, and the mediation and intercession of Saints by their praier and merits; and against his kingly office, they say the Pope can make lawes to bind mens consciences, & may make new Articles of faith, and dispense with the old and new Testament; some of these errors are also against the sixth and other Articles of the Creed.

Against the third, they hold the humanity of Christ to bee in many places at once, and by consequence deny him to be true man.

Heb. 1. 3.
and 7. 27.
and 10. 14.

Against the fourth, whereas Christ suffered to purge away our sinnes alone by himselfe, by his one sacrifice once offered: they hold purging of sinnes by a new sacrifice vnbloody, which ouerrun-

net

ments, as the Popes and our King is ho-
ffiah; have hood
diati- their
king- make
k may
spense
some
he six
he hu
place
y him
t suffe
ne by
e offe
es by
uerru
net

meth the foundation of remission of
sinnes by Christs sacrifice once offered: Heb.9.22.
and vnbloody differeth in substance 1 Ioh. 1. 7.
from Christs, where blood was not ac- Rom.3.25.
cidentall; and it argueth the first to bee
ineffectuall, by renewing it. And they
erre in the doctrine of Gods iustice, say-
ing it may be satisfiied with mens pœ-
all workes, as if it were not infinite; Gal.3.10.
and they hold some sinnes not to bee Rom. 6.23.
damnable. Also they erre in the doc-
trine of repentance by humane satisfac-
tions to God, and also such confession,
contrition & satisfaction, as they make
parts of repentance may be without sa-
tisfing faith.

Against the sixt and seuenth, and also
gainst some other Articles is their er-
our of transubstantiation. For if Christ
be a true man, borne of the Virgin Ma-
ry, be ascended into heauen, and there
to be conteined vntill the end of the A&T. 1.11.
world, when he shall come to iudge the and 3. 21.
liue and the dead, he cannot be made
of bread, and present bodily at the
Masse, and in many places at once.

Against the ninth, they deny men to
see Saints vntill they be dead, and so rob

them of their cōmunion wth the Saints.

Against the tenth and many of the rest, they trust in their workes for saluation, holding their owne merits, and humane satisfactions, and iustification by workes.

Rom 3. 24,
28.

Ephes. 2. 8,
9, 10.

Q. How is their doctrine against the ten Commandements?

A. Against the first, by maintaining ignorance to bee the mother of deuotion, and by calling the Pope God, and saying hee can make holy the vnholys, and iustifie the wicked, and dispense with the law of nature, and with the Prophets and Apostles; and calling the virgin *Mary* a goddesse, their hope, and the Queene of Heauen, hauing power to command her Son; and also calling the wodden crosse their hope.

Exod. 32. 5.

Hes. 2. 16.

Hab. 2. 18,

19.

Mat. 4. 10.

Psal. 50. 15.

Exo. 22. 20

Against the second, by making images of God, and also of creatures for religious vses and worship. Also they adore and pray to Saints, and Angells, and burne tapers, & build temples, and altars, and consecrate daies to them, and they worship the bread in the sacrament, and yet know not the intention of the Priest, who if he intended not consecra-

Saints, ion, it is not Christ according to their
of the doctrine: howsoever the bread is not
r salua- to be adored. Also they make vowes to
, and creatures, and fasting meritorious, and
ication their merits are against Gods shewing
the ten mercy to thousands of them that loue
him, and keepe his Commandements.

Against the third, they dishonour
aining God by keeping the scriptures & pray-
deuot- ers in an vnknowne tongue, and by
d, and calling the virgin *Mary* all in all, and by
nholy holding equiuocations in oathes, and
dispens- that one is not bound to such oathes as
with the the Pope dispenseth with: and swearing
ing the by creatures; also by holy water; and ei-
pe, and ther they doe or haue baptized beils.

power Against the fourth, they hold many
calling festiuall dayes to the saints to bee obser-
ued with as much solemnity as the sab-
bath or Lords day.

Against the fifth, they hold the Pope Rom. 13. 1.
and Clergy not to be subiect to Kings 1 King. 2.
and Princes, and that the Pope may de- 26, 27.
pose Kings: also they allow mariages
and monasticall vowes, without and a-
gainst the consent of their wise and
carefull parents.

Against the sixth, they say that subiects

Ier. 17. 5.

may kill their King being excommunicated by the Pope; and they hold men may bee saued by the merit of their workes, and so bring the curse and murder of soules.

Leu. 21.

Matt. 8. 14.

1 Tim. 3.

Lev. 18.

Against the seuenth, they forbid marriage to the Clergy, and maintaine the vow of single life, although there bee not the gitt of continency, and defend the toleration of Stewes, and mariages within the degrees forbidden in the Scriptures.

Against the eight, they sell remission of sinnes and merits of others, and get money and lands vnlawfully by such meanes.

Against the ninth, they hold iesting and officious lies not to bee damnable, and that equiuocations may bee vsed, and faith not to be kept with heretikes, and they corrupt and falsifie mens workes.

Against the tenth, they hold lust without consent, and concupiscence in the regenerate to be no sinne.

Q. How against the Lord Prayer?

A. First, against the Preface, by praying to Saints, and making them mediators, whereas

whereas we are to pray to the Father in the name and mediation of Christ only. Also they deny particular faith, but how can hee say our Father, that doth not know God is his Father. Secondly, against the first petition, by idolatry, and among the rest, ascribing to Saints that honour which belongeth to God. Thirdly, against the second petition, by keeping the Scriptures and prayers in an vnknown tongue, and by false doctrine, and false sacraments, and persecuting such^{es} bee the true worshippers of God. Fourthly, against the third petition, by holding freedome of will and power in themselves, and by themselves, to doe the will of God. Fifthly, against the fourth petition, by merits, if we must aske daily bread to bee giuen, wee cannot deserue heauen by our workes. Sixtly, against the fift petition by humane satisfactions, merits, ability to fulfill the law, and by holding, that the fault being forgiuen, the punishment may bee reteined: and their denying particular faith is against that clause, As we forgiue our debtors. Seuenthly, against the sixt petition by denying per-

1 Cor. 14.
19.

seuerance in grace. Eightly, against the word, *Amen*, by denying particular faith, and holding prayers in an vnknown tongue.

Q. How against the Sacraments?

A. First, by holding seuen sacraments. Secondly, by saying sacraments conferre grace of the worke wrought without any goodnesse in the receiuer. Thirdly, by holding children dying without Baptisme remaine for euer in a dungeon, and be not saued. Fourthly, by saying that the wicked may receiue the very body and blood of Christ. Fifthly, by reseruing the bread in a boxe, and carrying it about, without receiuing it. Sixthly, by holding transubstantiation which is against the institution of Christ, who tooke the bread, brake it, deliuered it, and said, Doe this in remembrance of me, till I come, therefore hee meant not to bee bodily present. Seuenthly, in that they deliuer not the wine to the people, as the Apostles did.

A Thankesgiuing or Grace before meate.

GOOD Lord forgiue vs our sinnes, and giue vs the graces of thy holy spirit, and as thou hast provided foode for our bodies, giue vs (wee pray thee,) a sober and wholesome vse thereof, that we may bee more fit for thy seruice, through Iesus Christ our Lord, *Amen.*

A Thankesgiuing or Grace after meate.

THy holy name bee praised O Lord, for that thou hast fed vs at this time, and from time to time with thy good creatures, especially for our redemption by Iesus Christ. Giue vs grace (wee pray thee) to serue thee in holinesse and righteousness before thee all the daies of our life: and blesse with vs thy whole Church, preserue and direct our King, and other Rulers, comfort the afflicted, grant thy Gospell and peace more and more to flourish, through Iesus Christ our Lord, *Amen.*

A prayer for the morning, to be used in the family, by the Master, or some other in the family, as a helpe for a time, to such as be not able to conceiue a praier; for it is better to reade a praier, then not to pray at all; and obserue the speciall parts or things required in praier, which are set downe in the margin of the praier following, that so you may the better learne to conceiue a praier.

O Eternall, Almighty, and onely The Pre-
wise God, thou, euen thou art face.
Lord alone, thou hast made heauen, the
heauen

Confessi-
on of sins.

heauen of heauens, with all their host,
the earth and all things that are therein,
and thou preferuest them all, and the
host of heauen worshippeth thee, thou
art the great and terrible God, that kee-
pest couenant and mercy, for them that
loue thee, and indeauour to obserue thy
commandements. Thou hast promised
that such as haue access to the throne
of thy grace, shall finde mercy, and that
if we confesse our sinnes with a detesta-
tion of them, thou art faithfull and iust
to forgiue them all. O Lord let thine
care now bee attentive, and thine eyes
open, that thou maiest heare the praier
of thy seruants, & forgiue all our sinnes.
Behold, we were conceiued and borne
in sinne, and by nature could not at all
conceiue the things of God, which are
spiritually discerned. Our carnall wise-
dome is enmity with thee, and before
our calling, wee drunke vp iniquity like
water, all the imaginations of the
thoughts of our hearts were euill onely,
and continually, we rebelled against all
thy holy Commandements, and cast
them behinde our backs, wee were
strangers from the life of God, and ene-
mies to thee. When we were thus wal-
lowing

lowing in pollution and wickednesse; it pleased thee in vnspcakable mercy to seeke vs, and to reueale thy selfe gracious to vs, through Iesus Christ thy be- loued Sonne, and to call vs, and to enter into couenant with vs; and yet haue we sinned very vnthankefully and vnkindly, and haue transgressed all thy Com- mandements, and are yet full of igno- rance, worldly sorrow, distrustfull and carnal feare, earthly mindednesse, pride, impatience, selfe-love. Wee haue not considered thy all-filling presence, nor trembled at thy iudgements, nor beene thankfull for thy benefits, as we ought; and thus we haue sinned euery day, in euery place we haue liued, in euery age and condition of our life; wee are in respect of these sinnes & many moe, often multiplied against thee, most vile and wretched sinners, ashamed to lift vp our eyes, or to looke vp to thee: wee haue prouoked the eyes of thy glory; we haue deserued all thy punishments in this world, & hell-fire in the world to come.

But most gracious Lord, who art the Fa- ther of mercies, and God of all consolati- on, enter not into iudgement with thy seruants: O Lord forgiue and take away

Petition
for forgiue-
nesse of
sinnes.

all

Petition
for repen-
tance and
sanctifica-
tion.

all iniquities, transgressions and sinnes,
and receiue vs graciously; cast all our
sinnes into the bottome of the sea, and
looke vpon vs through Christ, whom
thou hast sent forth to be a reconciliati-
on through faith in his blood, and hast
consecrated him to bee the author of e-
ternall saluation to all that obey him.
Giue vs grace to belecue, helpe our vn-
beliefe, say to our soules, thou art our
saluation; and seeing thou iustificst none
but whom thou sanctifiest: and also it
were great vnthankfulnesse to desire
forgiuenesse of sinne, with a purpose to
liue impenitently: we pray thee, cause
vs to bewaile our sinnes with a godly
sorrow, grieuing for them more then
for any other crosses; and O Lord, heale
our natures, mortifie & crucifie our sins,
that the vigour and force of them may
daily decay and be wasted. Teach vs to
deny all vngodlinesse, & worldly lusts,
and to liue righteously, soberly, & god-
ly in this present euill world: quicken
vs, and renew vs after thine own image,
in righteousnesse and true holinesse: in-
able vs to serue thee, in our generall
and particular callings, keeping our con-
sciences void of offence towards God
and

and towards men, that our lights may
so shine before men, that they may see
our good workes, and glorifie thee our
heauenly Father. Cause vs to grow in Petition
for increase
of grace.
grace, & in the knowledge of our Lord
& Sauour Iesus Christ, to forget those
things which are behinde, and to reach
forth vnto those things which are be-
fore, pressing toward the marke, for the
prize of the high calling of God in
Christ Iesus. Cause vs also to perseuere And for
perseue-
rance.
and to hold out to the end; thou hast
sufficient grace to begin and to finish, to
preuent, assist and excite vs. Inable vs
we pray thee, to continue in the faith,
grounded and settled, and not moued a-
way from the hope of the Gospell. Sta-
blish vs in euery good word and worke,
that we may fight the good fight, finish
our course, and runne out our race. And
although wee be vnworthy to pray for
our selues, yet seeing thou hast com-
manded vs to pray one for another, and
promised to heare vs through Christ;
we pray thee be fauourable to thy Sion, Prayer for
others.
build the wals of thy Ierusalem; yea,
bless all thy people, both among Iewes
and Gentiles; grant thy Gospell a more
free passage for the gathering of the
Saints;

Saints; bleſſe Magiſtrates, and ſuch as be in authority, that they may bee of courage, fearing thee, hating Popery and all idolatry, atheiſme and couetouſneſſe, and dealing iuſtly; eſpecially our King, and other rulers in this land, that we may lead a quiet and a peaceable life in all godlineſſe and honeſty: bleſſe the Miniſters of thy holy Word and Sacraments, that they may haue gifts for the work of the Miniſtery, uſe of their gifts, and ſucceſſe of their labours, for the conuerting of ſuch as bee ordain^{ed}g to life by the ordinary means; the ſpeaking of a word in ſeaſon to the wearied ſoule, and to the conuincing of gaineſayers: alſo wee humbly pray thee to comfort thy ſeruants that be in any affliction of body or minde, giue them wiſedome, conſtancy and patience, giue the iſſue with the temptation, turne all to them for good, lay no more vpon them, then thou wilt inable them to beare, and in thy due time glorifie thy name in their deliuerance; giue them beauty for aſhes, and the oile of gladneſſe for mourning and heauineſſe: bleſſe alſo our friends, and them that bleſſe vs, yea alſo our enemies, and them that curſe and hate vs;

turne

turne them vnto thee that are curable,
and ouerthrow al the plots and deuices
whereby the deuill or man any way
worketh against thy Church. And wee *Thankes-*
giue thee humble and hearty thanks *giuing.*
in that weake measure as we are able, for
thy benefits bestowed vpon vs this
night past, and safely bringing vs hi-
ther to this day, and for all thy blessings
from our birth and infancy to this pre-
sent: yea for choosing vs in Christ, be-
fore the foundations of the world were
laid, and for preuenting and keeping vs
from many sinnes, that else wee had fal-
len into; & sparing vs from many iudg-
ments which our sinnes haue deserued;
yea for iustifying and pardoning vs
through Christ, and for redeeming and
ransoming vs from the deuill, sinne,
dearth and hell; and that not with siluer
or gold, or any corruptible thing, but by
the precious blood of Christ: also for
giuing vs the first fruits of the spirit, and
some loue of thy Law, and some desire
to haue our nature and life conformable
to the same; whereas else we might haue
cast thy Lawes behinde our backes, as
they that perish; and for adopting vs to
an inheritance immortall & vndefiled,
and

and that fadeth not, reſerued in heauen for vs. We praiſe thee alſo for thy manifold bleſſings concerning this preſent life, preſeruing vs from many dangers and calamities, and heaping many benefits vpon vs; it is thy great mercy, that the little flocke of thy ſheep and lambs, is preſerued from being made a prey to the deuill and his adherents, which are as Lyons and Woolfes. Wee pray thee, preſerue vs ſtill, and leade vs by thy ſpirit, that we may liue & dye in faith and obedience to thee. Heare vs we beſeech thee, and grant theſe things which we haue praied for, and whatſoeuer elſe thou knoweſt needfull for vs, or any other members of thy Church, for the alſufficient merits of thy beloved Sonne, in whom thou art well pleaſed, in whoſe name we conclude our petitions, as himſelfe hath taught vs, ſaying, *Our Father, &c.*

A Praier for the Euening.

The Preface.

O Eternall and Almighty Lord God, which haſt ſtretched forth the heauens, and laid the foundations of the earth, and formed the ſpirit of man within him, who onely knoweſt the hearts

hearts of all the children of men; thy name is a strong tower, the righteous runneth into it, and is safe. Wee humbly confesse that thou madest vs righteous, and able to keepe all thy lawes, in our first creation in *Adam*, but wee found out many inueutions, and made our selues vnable to doe any good thing, yea, to thinke a good thought, by our owne power in our corrupted state. We came into the world, defiled with originall sinne, as much as any other, and the same sinne still hangeth fast vpon vs, and is not yet abolished; and from the same, as from a most impure fountaine and bitter roote, haue proceeded many actuall sinnes, moe in number then the haire of our heads: we haue broken all thy holy commandements, in thought, word & deed; whereas we owe duties to thee, and ought to trust in thee, to loue thee with a zealous loue, to feare thee who art Almighty, and euery where present, and knowest our secret thoughts; wee ought also to call vpon thee, to be thankfull to thee, to be patient, and to humble our selues vnder thy mighty hand; besides these and many moe duties to be performed by vs to thee; wee also for conscience of thy commandement, owe duties to our selues and other men, superiours, equals and inferiours to vs, and in all these respects, we haue sinned moe waies then we can remember or know; our thoughts should al-

Q

waies

waies haue been chaste holy, and righteous, our
 words gracious, our actions agreeable to thy
 word; but we haue omitted duties commanded,
 committed sinnes forbidden, and failed in the
 performance of the best workes that euer wee
 haue done: we haue not profited in the know-
 ledge of thy will, answerable to our time, and
 the helps we haue inioyed for that purpose; the
 meanes to come by knowledge haue beene very
 negligently vied of vs, we haue beene vnthank-
 full and vnkinde to thee; who hast a long time
 giuen vs thy glorious Gospell, with peace and
 plenty. Moreouer, wee haue not so tamed our
 corrupt nature, and so set our selues against the
 same, and the deuill and the world, as we ought,
 but haue fauoured exceedingly, and giuen too
 much liberty to our selues, louing fond ease, and
 loathing to take paines in running the race of
 Christianity; we haue misspent a great deale of
 pretious time, in that we haue not spent it to thy
 glory, the edification of others, or prouiding for
 our owne soules; our eyes and minds haue been
 so set on these present things below, that wee
 cannot lift them vp to the high and excellent
 things that concerne thy Kingdome, nor nou-
 rish our delight & ioy in the benefit of redemp-
 tion, and assurance of effectuall calling as wee
 ought: wee haue little feeling of the wants and
 miseries of others, to see how many walke igno-
 rantly,

not content

not hamd
corrupt nature

misspent time

not feeling of
wants

rantly; other, many in security, hypocrisie, superstition and other sins, many also in diseases and painefull troubles of body and minde. We haue looked too narrowly vpon bad examples, and neglected good: thus vile we are, and more then we are able to expresse: all our sinnes are mortall and damnable, being committed against thine infinite Maiesty, and thine holy and vndefiled word. We haue grieved thy good spirit, wherby we are sealed to the day of our redemption: wee are vnworthy to breathe in the aire, or to tread on the earth, but worthy to be left to our selues, and to the malice of Satan, to heape vp wrath against the day of wrath, and the declaration of thy iust iudgement. But seeing that thou so louedst the world, that thou gauest thine only begotten Sonne, that whosoever beleeueth in him, should not perish, but haue life euerlasting; and seeing he hath cancelled the hand-writing and bond which was against vs, and thou hast giuen him to bee made vnto vs, wisdom, righteousness, sanctification and redemption, and that if we should despaire, we should dishonour thee, and giue aduantage to the enemies of our saluation; Wee pray thee, inable vs to glorifie thee, by beleeuing that our sinnes are forgiven. Good Lord wash away our crimson and scarlet red sins, with the precious blood of Christ, that we may be as white as wooll, and as snow: that thou

maiest see no iniquity, and behold no transgression in vs: set our sinnes as farre from vs, as the East is from the West: and seeing thou dost iustifie none by the merits of our Saviour, but whom thou dost sanctifie by the efficacie and vertue of his pretious death, and glorious resurrection; yea, & seeing it were hainous vnthankfulnesse to desire remission of sinnes, and to liue wickedly; we pray thee, cause vs to be sorry for our sinnes, with a godly sorrow, and to testifie our sorrow by a care to auoide sinne, and the occasions thereof, and to doe holy duties in a holy manner, imbracing the occasions of the same: and by apology: and herein we pray thee, inable vs to confesse our sins, and to craue pardon, that we may be assured thou dost absolue and acquit vs from all our sinnes: Moreouer, giue vs indignation against our sinnes and our selues, by reason of them; saying to them, get them hence, what haue we to doe with them any more: also worke in vs a godly feare, and desire, draw vs, and we will runne after thee, and cause vs to testifie our repentance, by a zeale of thy glory, that the coales of our loue to thee, may be fiery coals, and a vehement flame: and by reuenge, offering violence to sinne, resisting and struing against, especially such sinnes as we are most inclined to. Sanctifie vs throughout, our mindes, that wee may know thee to be the onely true God, and whom

whom thou hast sent, Iesus Christ: purge our ^{consc} consciences from dead workes, to serue thee the liuing God: write thy lawes in our harts and mindes, cause vs to obserue and doe them; set a watch before our lippes, that we offend not with our tongues, but that we may be an humble people of a pure language, seruing thee with one consent, hating lying, swearing, and all euill speaking: turne away our eyes from beholding vanity, direct our steppes in thy word, and let none iniquity haue dominion ouer vs: cause vs to giue all diligence, to make our calling and election sure, by faith in thy promises, and by adding to our faith, vertue, shining in a gracious ^{fructifying} course of life among men; and to vertue, knowledge, seeing without knowledge wee can doe nothing well; and to knowledge, temperance, auoiding curiosity, riotousnesse, & wantonnesse; and to temperance, patience, quietly, willingly, and constantly subiecting our selues to thy holy prouidence, in afflictions, comming either immediately from thy holy hand, or from men, although they wrong vs thereby: and to patience, godlinesse, by a zealous worshipping of thee; and to godlinesse, brotherly kindenesse, shewed to the household of faith in a speciall manner; and to brotherly kindenesse loue, euen to our enemies. Cause vs to purge our selues from all pollution, both of flesh and spirit, and to grow vp to full

full holinesse in the feare of thy name; that as our saluation is nearer, then when we first beleued it, so our faith, repentance, and new obedience may be more. Inable vs to put on & weare the whole armour of God, that wee may stand fast; the girdle of truth against all hypocrisie and falshood, the breastplate of righteousnesse against all vnrighteous and euill waies, the shooes of peace assured of our reconciliation with thee, against troubles, the shield of faith against doubting, the helmet of hope against fainting, and the sword of the spirit, thy holy word, against all error and ignorance. O knit our hearts for euer to thee, that we may feare thy name, and so liue, as to glorifie thee, to winne others to thee, and to proue our faith to be liuely and true, that so we may reioyce in the Lord, and lift vp our faces before the Almighty: and wee pray thee to grant the same blessings, that wee haue craued for our selues, to al thy people according to their necessities and conditions. Grant thy Gospell a free passage throughout all nations where thou hast appointed to gather thine elect by the ordinary meanes. Blesse Kings and Magistrates, that they may be nurses to thy Church. Cause them to serue thee with feare, and to reioyce with trembling: especially we beseech thee to blesse our King and other Rulers in this land, that true religion may flourish, popery and superstition,
and

and all profanenesse, and wickednesse, more and more rooted out. Blesse the Ministers of thy word, it is thy will to conuey heauenly treasures in earthen vessels, and although the word seeme to worldly men to be foolishnesse, and as weake as the trumpets vsed in the ouerthrow of *Iericho*, yet make it thy power to the saluation of thy people, to the conuincing of gaine-sayers. Forgiue the sinnes of this land & other lands, where thy name is called ypon, and giue repentance to them that yet liue in swearing, drunkennesse, oppression, wantonnesse, contempt of thy word, and such other grievous sins that make the land to mourne. Purge thy Church, that it may bee faire as the moon, pure as the sunne, and terrible as an army with banners. Comfort also we pray thee, the afflicted with sicknesse, pouertie, wars, trouble of conscience, or any other aduersity distressed, according to the multitude of their sorrowes, let thy consolations refresh their soules: blesse them also that we are bound to by nature, charge, desert, or any other bond, and those that pray for vs, or haue desired our prayers. And we desire to praise thy holy name, and in that weake measure as wee are able, wee giue thee humble and hearty thanks, for our election, redemption, vocation, iustification, measure of sanctification, and hope of glorification, and also for all the blessings whereby this present life hath

hath beene the more comfortable to vs: and grant that this may bee the chiefe end of all our petitions, that wee may more cheerefully serue thee, and that our loue may not be a selfe-loue, but that wee may labour to preferre thy glory, before our owne saluation, and be grieved that we haue so much selfe-loue in vs; and finally, as thou hast graciously protected vs this day past, for which we praise thy name, so wee pray thee to preserue vs this night; keepe vs from wicked dreames, and from all dangers; let thy watchfull prouidence compasse vs about, and thine Angels defend vs; grant vs such refreshing by rest and sleepe, that if it please thee to giue vs more time in this world, we may bee the more chearefull and fit for thy seruice; and keepe our soules awake and watchfull, that at our dissolution, they may be carried by the Angels to heauen, & that when we shall awake at the last day, we may be satisfied with thine image. Heare vs in these things, and whatsoever else thou knowest needfull for vs, or any of thine, for the merits of thy beloued Sonne in whom thou art well pleased: to whom with thee, and the holy spirit, be all honour and glory, dominion and power, ascribed of vs & the whole Church, from this time forth, and for euer more, Amen.

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